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ABSTRACT

Articles in this issue of "Current Issues in Catholic Higher Education" concern the results of pilot projects in peace and justice education at several colleges and universities, along with initiatives made at other institutions. In "Report on ACCU's Pilot Programs," David Johnson provides an overview of the experiences of the seven institutions that implemented pilot projects and a chart outlining by college the following areas: program focus, curricular focus, curricular initiative, experiential learning, other educational programming, spirituality, and governance. "An Outline of Justice Education Programs at Catholic Colleges and Universities," by Don McNeill further details the programs. The following articles on specific programs are included: "Villanova University: An Update," by Daniel Regan; "Manhattan College," by Joseph Fahey; "University of Dayton," by Phillip Aaron; and "Washington Area Peace Studies Network," by Ronald Pagnucco. Two articles on resource groups for campus programs are as follows: "Pax Christi," by Mary Evelyn Jegen; and "Bread for the World," by Anthony Cernera. Additional articles are as follows: "Volunteerism: A Commitment to Church and Society," by Matthew Paratore; "Richmond Volunteer Services Ministeries," by Harold Eccles; "A Spirituality of Justice in Education," by Marjorie Keenan; "The Catholic College: Model for Justice," by William McInnes; and "University Education for the Year 2000," by Peter Henriot. A selected bibliography is included. (SW)

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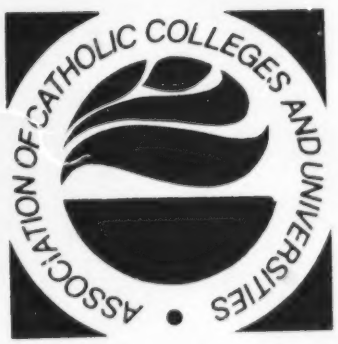

Peace and Justice Education

Volume I, Number 2
Winter 1981

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This edition of *Current Issues* marks the second time that the Association of Catholic Colleges and Universities has devoted an entire issue of its journal to the topic of peace and justice education. Our first effort in this area (*Occasional Papers on Catholic Higher Education*, Volume IV, Number 2, Winter, 1978), was released as ACCU began sponsorship of seven pilot programs in peace and justice education at Aquinas, Holy Names, Iona, Wheeling, and St. Mary-of-the-Woods Colleges, and the Universities of Notre Dame and Villanova. Three years later, the pilot stage has now been completed on these campuses. In this issue we report on the results of the pilot process and describe initiatives made at other institutions. Our hope is that these articles will point the way for other institutions which are beginning the process of educating for peace and justice.

Introduction

The mood in March 1981 is, if anything, more gloomy about "justice issues" than it was in 1977 when the ACCU programs were initiated. Daily reports on El Salvador suggest a backing down on our international human rights concerns, while the budget slashing of domestic programs suggests less concern for the poor in our own country. The Lenten call to conversion should not fall on deaf ears when such dramatic needs are broadcast nightly.

The U. S. Bishops in their recent document, *Catholic Higher Education and the Pastoral Mission of the Church*, reiterated their call to action:

> Those who enjoy the benefits of Catholic higher education have the obligation to provide our society with leadership in matters of justice and human rights.
>
> Knowledge of economics and politics will not in itself bring about justice, unless it is activated by human and religious ideals. However, religious ideals without the necessary secular expertise will not provide the kind of leadership needed to influence our complex society.
>
> Many Catholic colleges and universities integrate social justice teaching with field education and experience. Students and faculty are encouraged to become personally aware of problems of injustice and their responsibility to be involved in the social process. These are responses we should expect from institutions which take the Gospel seriously.
>
> For the college or university to be an authentic teacher of social justice, it must conduct its own affairs in a just way. "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses." It is important that Catholic institutions of higher education continually review their policies and personnel practices in order to ensure that social justice is a reality on campus. Fidelity to the social teachings of the church in this basic witness means there is no contradiction between practice and theory.

As we review our efforts, therefore, in the field of education for peace and justice, we are acutely aware of how minimal is our contribution. Nevertheless, we like to think that it may resemble the pebble thrown into the pond; the rest of our Catholic colleges and universities may be drawn into the movement of the waters begun by a few among them. The seven "pilot schools" with which we have been working have been generous in their efforts to carry out the ACCU process. The Advisory Council members have followed the plans and programs on each of the campuses and have reflected on what has been learned. A report is submitted in this *Current Issues* to the membership.

More detailed individual reports have been sent to the pilot schools themselves. Since the basic process allowed each campus to identify the "justice" concerns that were of most importance to them and to develop means of dealing with them, the variety of programs is not surprising. Nor is the fact that they are of uneven quality. Yet, we think that a good beginning has been made and we offer the report to our readers in the hope that other colleges and universities will profit from it.

Several points are of significance for all of us and need to be dealt with in our future efforts:

1. There needs to be more conscious integration of the faith of those involved in the program with the activities carried out. Weekend retreats; Gospel reflections; prayer as a group; liturgical celebrations — occasionally these events occur, but there seems not to be a consistent foundation for deep theological understanding of the "justice" questions and how they are related to our Christian lives.
2. In our effort not to undercut the process itself, we did not adopt any definition of "justice." This has resulted in some campuses considering anything "good" as part of "justice education," whether consciously related to that goal or not. Another definitional problem is the relationship between peace and justice — some think that they are so closely related as to make a distinction arbitrary while others think it important to include "peace" specifically in any program of justice education. We need more discussion on this particular problem and the implications that definitions have in the operational order.
3. It has been difficult to assess "institutional support." ACCU was clear in calling for an over-all institutional involvement in the Justice Education programs. We are convinced now that unless the president and deans are sincerely desirous of promoting the program and will give the needed approval for curriculum changes, budgets, etc., the program is short-lived. Faculty involvement is also crucial, so it becomes evident that more attention should be paid by administrators to the orientation of faculty to this basic thrust of a Catholic institution. Our reports indicate that many other aspects of the life of the college or university actually take priority. What can we do to bring Peace and Justice Education to center stage?

With these questions still before us, we are grateful to those who have contributed to the making of this issue of *Current Issues in Catholic Higher Education*. We hope that the articles herein will inspire others on our campuses to join the movement toward Peace and Justice Education.

Alice Gallin, OSU
Executive Director ACCU

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Our report begins with a discussion of programs in peace and justice education that are currently in place on Catholic campuses. Following the summary report on ACCU's pilot programs, Don McNeill, C.S.C., presents a valuable guide to the variety of endeavors which a peace and juctice program might encompass. Many of these initiatives occurred at the pilot campuses; readers are encouraged to write to the contact persons identified on each campus for further information. The reports on Villanova, Manhattan and Dayton describe programs on particular campuses. The final article on the Washington Area Peace Studies Network describes efforts toward inter-university support and cooperation.

In the section on "Resource Groups," representatives of Pax Christi and Bread for the World describe how their organizations can serve as resources for campus programs.

The section on "Careers in Volunteer Service" addresses the question of what a concerned student — with a consciousness raised by on-campus programs — can do after graduation from college.

The report concludes with more general reflections on the university and justice education by three distinguished scholars in the field.

PROGRAMS IN PEACE AND JUSTICE EDUCATION

REPORT ON ACCU'S PILOT PROGRAMS

David Johnson
and the
Advisory Council on Justice Education

I. INTRODUCTION

To both scholars of Church history and members of local parishes, the Second Vatican Council represented a watershed mark, a point from which the Church began to move in a new direction, its path irretrievably altered. For Vatican II was above all else a call for change, most particularly in the way the Church and its followers relate to the world around them. The Council took a forthright stance, calling upon the faithful to be "artisans of a new humanity" and to recognize that "all temporal activity continues the earthly task of the Savior." Specifically, Catholics were called to "work to overcome sin, disease, famine, pollution . . . and to change the structures of affairs flawed by . . . sin."

The 1971 Synod of bishops continued this call for social justice, stating that, "Action on behalf of justice and participation in the transformation of the world fully appear to us constitutive to the preaching of the Gospel." At the same time, the Synod called for a transformation in Catholic education to meet this end. Education, the Synod agreed, must bring "renewal of heart," prepare "a critical sense" and challenge "the society in which we live and its values."

This call for educational transformation was made even more explicit in 1976 when, in the culminating assembly of the U. S. Bishops' Bicentennial "Call to Action," the delegates with near unanimity called upon Catholic educators "in the name of the mandate for justice" to produce an education for justice "which touches a Christian in all aspects of life while placing every sector of society under judgment of the Gospel." The National Catholic Educational Association was specifically seen by the delegates as the agency to continue efforts "to develop new models of justice education at all levels."

In response to these calls, programs in peace and justice education began to be developed on some campuses in the United States. To further spur these developments, the NCEA College and University Department (now the ACCU) formed, in 1975, a Task Force on Education for Justice and Peace to explore ways to promote justice education programs on its member campuses. After centering on curriculum development in its early meetings, the Task Force decided early in 1977 to identify a number of "pilot schools" at which programs could be developed in a more integrated manner. In an effort to include schools of varying size and character seven colleges and universities were selected from a group of twenty volunteers: Aquinas, Holy Names, Iona, Notre Dame, St. Mary-of-the-Woods, Villanova, and Wheeling.

During the spring and early fall semesters of 1977, ACCU's Associate Director, Alice Gallin, O.S.U., using a process developed with a professional consultant, visited each of the seven campuses. At most of them she met with committees of administrators, faculty and students convened by their respective college presidents. Each institution was helped through a specific process to identify the justice issues of most significance and urgency to them and given some help in establishing priorities, evaluating resources, and planning action steps. No single justice education "program" was developed for use on all seven campuses; rather, each school was encouraged to develop its own agenda for justice education centering on those justice issues of greatest concern to its community.

At the same time, an Advisory Council on Justice Education was formed within the ACCU and charged with monitoring developments on the seven campuses and making suggestions for future directions. To assist in this task, the pilot schools were asked to submit reports on their activities each semester. These reports were reviewed at twice-yearly meetings of the Advisory Council for a period of three years. Finally, in May of 1980, the Advisory Council called for an end to the "pilot" status of the programs and directed the staff of ACCU to compile a report detailing what had been learned and accomplished through the pilot projects that could be replicated on other campuses. The substance of that report follows.

II. ACCU'S EXPECTATIONS REGARDING THE PILOT PROCESS

Although it was clearly intended that each participating institution would develop its own

justice education agenda, the Association did establish some general expectations regarding the pilot process. These expectations, contained in the February, 1977 Proposal to establish the pilot program and in Sr. Alice Gallin's "Foreword" to a special justice education issue of *Occasional Papers on Catholic Higher Education* in the winter of 1978 emphasized the following points:

(1) the broadly-envisioned scope of the process: it was not intended that these incipient justice education programs would develop in isolation from the totality of the campus community. Rather, a truly integrated approach was seen, involving participation by all members of the campus community and a collective re-examination of the most basic facets of the college (curriculum, methods of instruction, institutional structures, corporate witness to justice, etc.) in the light of the Church's call for social justice.

(2) that participation in the pilot process be initiated and supported by the top administrative officers of the institution, including the president. Only with such high-level participation, it was believed, could such an ambitious undertaking have any chance of success.

(3) the particular emphasis placed upon faculty involvement should be noted. In order to achieve the goal of justice education permeating the "entire educational mission," it was imperative that faculty support be obtained, particularly with regards to curriculum development. Principles of academic freedom, to which Catholic institutions subscribe, preclude any notion that instructors could be "required" to consider justice issues in their classes. Instead, it was hoped that through faculty development programs increasing numbers of faculty could be convinced of the justifiable place of justice in the classroom.

(4) that the program should have a component of theological reflection built into the work of the coordinating committee.

(5) that linkages should be established repeatedly between national and world justice issues and local or campus concerns.

(6) that each action step should be seen in relation to the basic mission of a college or university.

III. RESULTS AND OBSERVATIONS

The programs that developed on these seven campuses were independent efforts, each with a substance and a style determined by the resources and interests peculiar to the individual college. What follows here is an attempt to generalize about the various experiences and to identify the common strengths and weaknesses. To do this task as helpfully as possible we have grouped the information under *leadership* (including organizational structures and institutional support) and *content* of the pilot programs. These observations are based largely upon the semi-annual reports submitted by each institution, supplemented by discussions and visits to some campuses by ACCU staff members.

A. Leadership

(1) **Institutional Support:** Institutions were selected to take part in the pilot process only upon evidence of substantial initial support by the college president. In each case it was the president who submitted the request to participate and convened the first meeting between interested members of the campus community and ACCU staff. It is clear that each president took a genuine interest in the process throughout its three year life cycle on his/her campus. The reports indicate that only two, however, took what could be described as an "active" role in the process beyond its initial stages.

Financial support for justice education activities came from a variety of sources. At two colleges funding was provided through the office of the chief academic officer; at another, through student fees and donations from outside the college; at another, through funding by the sponsoring religious order. As a rule, budget allocations were not to compensate personnel (coordinators of the pilot programs took on these responsibilities voluntarily in addition to other duties) but were to sponsor particular activities or events. Budgets were in general not substantial.

(2) **Organizational Structures:** ACCU had envisioned the emergence of some sort of committee structure with a number of individuals sharing responsibilities for the justice education program on each campus. In contrast, the reports indicate that on five of the campuses, leadership responsibilities were basically centered on one or two individuals, with committee structures (where present) playing a largely supportive role. The reports evidence two negative consequences of this type of leadership structure: (a) burdened with other responsibilities as well, individual campus leaders often did not have the time necessary to accomplish their objectives, and (b) loss of continuity for the program when these individuals left the campus. Those two programs with substantial sharing of responsibilities among a number of people fared better. Not only was the work spread out among many, but those involved could also concentrate on those aspects of the program of most interest to them personally.

It should be recognized that, long before this ACCU project took shape, individuals and various fringe groups had already contributed much to justice education on each of these campuses. It

was hoped that conferring an official "pilot" status would support, give direction to, and help institutionalize these efforts, in pursuit of the long-range goal of making justice education the central focus of these institutions' educational missions. As the above information suggests, we cannot conclude that this ultimate goal has been achieved on any of the pilot campuses at this point. It does seem clear, however, that the necessary first steps were taken through the pilot program. With but one exception, the organizational structures established through the pilot program continue to exist today as institutionalized segments of the campus community and some impressive achievements indicate that the long-range goal is attainable.

B. **Content**

(1) **Primary Focus:** Two colleges centered their efforts on the development of full curricular programs, one in Peace and Justice Studies and one in Appalachian Studies. Another focused on retooling the college to meet the needs of a growing international student population. One took a thematic approach, emphasizing justice as it related to global awareness and the International Year of the Child. Another — the most extensive of the pilot efforts — focused on three major areas: curriculum, experiential learning, and institutional corporate witness to justice. The other two pilots were rather unfocused; one of these was especially active, in a variety of areas related to justice education, the other apparently never really got off the ground.

(2) **Academic Initiatives:** Major developments in this area included the introduction of a one-semester Appalachian Studies Program at Wheeling College and a twenty-four credit Program of Studies in Peace and Justice at Villanova. The Wheeling program integrates strong components of both classroom and experiential forms of learning — after completing six two-credit hour courses, students spend the final month of their Appalachian semester in the field, working in conjunction with established service agencies. Although enrollments in the program lagged during its first two semesters, enthusiasm remained high and interest is reportedly increasing among both students and faculty. (Wheeling has also revised its core to encourage teachers of core courses to emphasize justice issues through the perspective of their disciplines.)

Villanova was the only pilot to successfully establish a minor in peace and justice studies. Its program includes an introductory course and a capstone seminar in peace and justice, with the remaining eighteen credits taken in related courses offered in the College of Arts and Sciences. The Program is identified in the University's catalogue and students receive recognition of successful completion of the Program on their transcripts. Enrollments in the introductory course have risen steadily since its inception. There are currently five students enrolled in the full twenty-four credit program — a modest enrollment, but the Program operates at low cost due to modification and utilization of existing course offerings in other departments and thus can be rather easily sustained.

Similar proposals for minors in peace and justice studies were developed at three other pilot schools, but these were not successfully established. As an alternative, courses relating to justice issues are regularly identified to both students and faculty advisors during registration periods at each of these schools, and two of the three have developed specific courses, if not minors, in peace and justice education.

The reports identify a number of problems commonly associated with efforts to establish separate justice studies programs: (1) Because it is a relatively new area of study, many faculty members have yet to be convinced that it is appropriate to the academic model; (2) as an interdisciplinary field, it does not fit easily within the specialized departmental curricula; (3) faculty, justly concerned about their positions in a tight market, tend to center their efforts on their specialized discipline and shy away from activities that might be viewed as perhaps too "liberal" on some campuses. Established criteria for promotion and tenure may not sufficiently reward service in justice-related activities; and (4) students, also facing an uncertain job market, tend to gravitate towards those courses which are seen as more directly linked to a future career.

Two other developments, in the area of "alternative" instruction, merit special attention here. The Department of Religious Studies at Iona College, in conjunction with the Maryknoll Global Awareness Program, offered a Global Awareness Week in both 1979 and 1980, cancelling regular classes in required sophomore courses and presenting alternative instruction on social justice in the Third World. Evaluations received from students, faculty, and the Maryknoll team alike were so positive that the Department decided to revise its curriculum to make global awareness issues a regular part of its required courses, thus ensuring that each student who matriculates at Iona will be exposed to this aspect of justice education. In a similar vein, Notre Dame has institutionalized an annual Justice Teach-In Week in which faculty members in all departments are encouraged to devote class time to a consideration of justice issues arising within their disciplines. This event has served to focus campus attention on justice

concerns and to encourage students and faculty to raise these issues at other times in their courses.

Notre Dame's special subcommittees on both academic programs and experiential education centered their efforts on the various colleges of the university, based partly upon a well-founded belief that today's career-oriented student could best be reached through programs established within his or her chosen academic area. So, rather than working to establish a separate academic program of interest to a limited number of students, efforts were directed towards incorporating justice issues into established courses in all departments, with considerable success. Experiential opportunities were established in particular colleges of the university as well.

In addition to these developments, the pilot process also resulted in the formation of a faculty book discussion group (St. Mary-of-the-Woods), "forums" relating justice issues to particular academic disciplines (Aquinas), course modifications to better serve the needs of international students (Holy Names), and the presentation of workshops on justice themes for diocesan teachers and college faculty (Villanova).

(3) Experiential Learning

All of the pilot schools offered experiential learning opportunities to some degree. Villanova offered regular programs in inner city parishes and Appalachia, and students in its introductory peace and justice course visited the offices of Network and the Center of Concern in Washington, D. C. Wheeling's month-long field work experience served to cap a semester of learning about Appalachia and its people. At St. Mary-of-the-Woods, the justice education committee awarded small grants to individual students to support visits to Appalachia and to a Model United Nations Conference. Recipients of these grants later reported back to the committee on their experiences.

Notre Dame had by far the most extensive program of experiential opportunities. Its subcommittee on Experiential Education began by enumerating existing experiential opportunities, including the Urban Plunge program (which has awarded academic credit to literally hundreds of participants), the Latin American Program for Experiential Learning (which also awards academic credit), Neighborhood Roots (centered in South Bend), and government agency internships in Washington, D. C. Later efforts centered on developing experiential opportunities within each College of the University, and summer interviewing programs were established in the Colleges of Engineering, Business, and Arts and Letters.

The reports consistently extol the value of experiential learning activities, particularly in raising the individual's consciousness of justice issues. They should be considered a necessary, integral part of justice education efforts in the future.

(4) Institutional Witness to Justice

It had been hoped that reflection on national and world justice issues would quite naturally be linked with consideration of the pilot school's own corporate witness of justice. The reports indicate, however, that internal self examination of this sort was generally not emphasized at the pilot schools. Most chose to limit their justice agendas almost exclusively to a consideration of such external issues as hunger, human rights, and relationships with the Third World, apparently for the simple reason that these issues attracted more interest on the campuses.

Nonetheless, some internal reflection did occur: the Holy Names community in particular underwent an extensive retooling in pursuit of educational justice for its international students. Members of Iona's Peace and Justice Task Force served on a committee to reorganize the College's Academic Senate in order to optimize participation by the various constituencies of the College. Wheeling reviewed its personnel and management policies to correct inequities, and based its affirmative action, equal employment opportunity, Title IX and handicapped students efforts on an institutional commitment to justice. Notre Dame's "Justice at Notre Dame" subcommittee took an active role in support of the University's groundskeepers in their efforts to obtain union recognition and sponsored discussions on university investments, affirmative action, and tenure policies.

(5) Theological Reflection

Another of ACCU's expectations was that each program would have a component of theological reflection integrated into the work of the campus coordinating committee. The reports indicate that only Notre Dame engaged in such reflection on a regular basis. At the beginning of each school year a "Weekend of Reflection" was held for members of the community who had expressed an interest in justice education. Outside resource people were also invited to share in this experience, and the reports suggest the value of this endeavor in providing a spiritual base for participation in justice activities. Some of the other pilots engaged in such reflection at the beginning of the pilot process, but there is no indication that they did so on a continuing basis thereafter.

IV. COMMENTS OF THE ADVISORY COUNCIL ON JUSTICE EDUCATION

Appreciation and gratitude are expressed toward the pilot schools for the willing cooperation given over the three-year period. It is clear that, given the process described in the beginning, each college or university would develop its own agenda for justice education in its own way. This is, in fact, what happened. We reaffirm the importance of that process now for it forced members of each institution to a new awareness of the injustices which exist around them and to a sense of corporate responsibility for dealing with them.

In a few cases where pre-existing plans and programs were incorporated into the Justice Education format this same process was not used. Consequently, leadership emerged in a different way and the danger of over-reliance on the charisma or interest of one person seems to have been greater. Continuity will depend on group ownership of the project and it is therefore important to involve a number of broadly representative persons from the beginning.

In some cases the continuity rests on a strong commitment from the religious community that founded and/or sponsors the college or university. Funds set aside for Justice and Peace purposes have in a few cases been given to the college as a "restricted gift." The on-going support — or lack of it — from the president and other administrators was an important factor. It also seems safe to say that the enthusiasm and commitment of the faculty was crucial. Programs that got off to a slow start but developed faculty involvement as they went along seem to have been most likely to have continued effectiveness. The kind of financial support that was most helpful was that which extended budgets to allow for team teaching, interdisciplinary classes, new course offerings, and faculty workshops.

Insofar as it is possible to generalize about the weaknesses uncovered in our analysis and evaluation, we would submit the following comments:

(1) With the exception of one or two faculty retreat experiences, nothing is said of the goal of relating education for peace and justice to reflection on Gospel values. The Christian dimension to our efforts is therefore not very visible. It may be that more went on in this area than was reported — it may have been taken for granted. However, the communal theological reflection does not seem to have been addressed with any consistency.

(2) There is little evidence of steady and solid efforts to communicate the church's long history of teaching about social justice. Precisely as college and university endeavors, the programs were to have been clearly linked to instruction in social justice writings, etc. If this went on, it is not highlighted in either written or oral reports.

(3) The definition of terms is, at best, ambiguous. "Justice" is interpreted very broadly and, in some cases, seems simply to have been applied to a variety of on-going programs and activities. The process which ACCU used, of course, did not lend itself to an *a priori* definition. Encouragement was given to each campus to surface the issues of "injustice" in their own way and with special reference to their own environment. Nevertheless, it appears that more clarity in this area is needed. How is "peace" included in "justice" education?

(4) One of the devices suggested in the beginning of the process was the emphasizing of "linkages" between on-campus injustices, local and national problems, and world concerns. It was hoped that the process of surfacing domestic injustices would not result in a self-centered concern but would, rather, open students and faculty to issues like world hunger, human rights violations, militarism, etc. While this may have been successfully done in specific cases, the reports do not give us very much information about it.

V. CONCLUSION

In order to utilize the experience of the pilot programs, the ACCU staff is now planning to hold two Assemblies in the summer of 1981. One will be held at Manhattan College June 5–6, 1981 and the other at the University of Notre Dame, June 26–28, 1981. These are being planned in collaboration with CCUM and the Center of Concern in the hope that the programs developed in an academic environment will be helped by response and reaction from organizations working actively in the field of Justice and Peace. It is hoped that many other colleges and universities will send delegates to these meetings so that there will be a genuine interchange among the campuses. With our own limited resources, ACCU desires to continue promoting new programs in education for justice.

PILOT PROGRAM

	PROGRAM FOCUS	CURRICULAR INITIATIVE	EXPERIENTIAL LEARNING
AQUINAS COLLEGE	Curriculum Development Awareness Events	Lists of courses related to peace and justice compiled and distributed	Student volunteer program, Eastown Project
HOLY NAMES COLLEGE	Educational justice for growing international student population	Courses and majors geared to the needs of international students	Outreach program
IONA COLLEGE	Campus Injustices Awareness Events Curriculum Development	Peace and Justice course and global awareness themes in Religious Studies Department	In-field study in areas of social concern
ST. MARY-OF-THE-WOODS COLLEGE	Conflict Resolution Intercultural Awareness Curriculum Development	Three peace and justice courses developed Related courses listed	Field study in rural and Appalachian areas Model United Nations
UNIVERSITY OF NOTRE DAME	Campus Injustices Curriculum Development Expansion of Experiential Learning Opportunities	Justice-related courses listed; Justice Teach-Ins; Course enrichment program for faculty; academic chair secured; justice/ethics courses in four departments	Urban Plunge, LAPEL, Neighborhood Roots, government internships, summer interviewing programs
VILLANOVA UNIVERSITY	Curriculum Development Awareness Events	24 credit program in peace and justice	Field work component in peace and justice program
WHEELING COLLEGE	Curriculum Development Campus Injustices	16 credit program in Appalachian Studies Ethics courses Justice recognized as theme of core curriculum	Field work component in Appalachian Studies Student volunteer program

This brief summary is not a comprehensive listing of all activities at the pilot colleges; rather, it serves to highlight major initiatives at each institution.

SUMMARY

OTHER EDUCATIONAL PROGRAMMING	SPIRITUALITY	GOVERNANCE
Forums on justice issues Human rights observances Speakers Hunger Awareness Day	Campus ministry involvement	Designated coordinator, assisted by a core group of interested persons
Student-faculty discussion groups Workshops on justice issues Cultural information seminars for faculty	Campus ministry involvement Special liturgies	Designated coordinator, assisted by a core group of interested persons
Events to celebrate the International Year of the Child Special workshops and seminars Pax Christi and Bread for the World	Campus ministry involvement Special liturgies on justice themes	Peace and Justice Task Force of faculty, administrators, and students Steering committees
All-school day on "Making Peace" Workshop on conflict resolution Speakers and seminars on justice issues Articles in school newspaper	Campus ministry involvement	Designated coordinator, assisted by Peace and Justice Committee, including students, faculty, administrators
Peace and justice film festival Workshops, speakers Articles in school newspaper Reading section in library	Weekend of Reflection for peace and justice faculty and spouses at the beginning of each school year Campus ministry involvement	Large Committee on Education for Justice, broken into five semi-autonomous subcommittees Steering Committee of subcommittee chairpersons
Faculty luncheon group 3 day workshop for peace and justice faculty from 25 schools Special seminars, speakers Bread for the World events	Campus ministry involvement	Designated coordinators, assisted by peace and justice advisory council of faculty, with liaisons to each academic department
Films on human rights Bread for the World events Speakers on justice issues	Campus ministry involvement	Designated coordinator

Members of ACCU's Advisory Council on Justice Education:

Rev. William Baumgaertner
National Catholic Educational Association

Rev. William J. Byron, SJ
University of Scranton

Sister Ellen Cunningham, SP
St. Mary-of-the-Woods College

Dr. Joseph Fahey
Manhattan College

Sister Mary Hayes, SNDN
Trinity College (D. C.)

Sister Rita Hofbauer, GHSH
Leadership Conference of Women Religious

Rev. Peter Henriot, SJ
Center of Concern

Rev. Theodore M. Hesburgh, CSC
University of Notre Dame

Rev. Raymond Jackson, OSA
Villanova University

Sister Marjorie Keenan, RSHM
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AN OUTLINE OF JUSTICE EDUCATION PROGRAMS AT CATHOLIC COLLEGES AND UNIVERSITIES

Don McNeill, C.S.C.

NOTE: Father McNeill's outline is intended to show the wide range of endeavors encompassed by the concept of peace and justice education, and how such programs may be organized on particular campuses. It is a valuable guide for individuals seeking to establish peace and justice programs at other institutions.

I. **ACADEMIC CURRICULUM:**
- A. **On Campus:**
  1. Justice Education Program with certificate or as minor in Department(s).
  2. Clusters of basic (e.g. three credit) courses with main focus on justice issues.
  3. Clusters of basic courses with some justice components (e.g. two weeks).
  4. Mini courses or seminars (e.g. one credit) with justice concern.
- B. **Off Campus Experiential Learning:**
  1. Year or semester (e.g. internship).
  2. Service reflection (e.g. courses linked with volunteer service).
  3. Social action reflections (e.g. summer community organizing; ten-hour field placement with a Justice and Peace Center).
  4. Mini courses and seminars (e.g. two-day Plunge, week trip to Washington, D. C.).

II. **EDUCATIONAL PROGRAMS:**
- A. **Reflection:**
  1. Forums and panels.
  2. Outside speakers.
  3. Student/Faculty discussion of issues.
  4. Workshops.
  5. Dormitory discussion groups.
  6. Special DAY with justice focus.
  7. Film Series.
  8. Justice teach-ins.
- B. **Action/Reflection:**
  1. Amnesty International.
  2. Hunger Coalition-Bread for the World.
  3. Pax Christi.
  4. Boycotts.
  5. Task Forces on Tenure, Workers, etc.
- C. **Summer and Academic Break Programs:**
  1. Service/Social Action off campus.
  2. Intercultural work and internships.
- D. **Analysis/Evaluation:**
  1. Questionnaires of Students/Faculty/Alumni.
  2. Interviews with key persons on campus.

III. **CONTINUING EDUCATION AND DEVELOPMENT:**
- A. **Spirituality:**
  1. Campus Ministry counseling and confronting.
  2. Faculty Retreats/Weekends.
  3. Faculty-Student Retreats/Weekends.
  4. Student Retreats/Weekends.
  5. Days of Reflection.
  6. Liturgies on justice themes (e.g. El Salvador, World Hunger).
  7. Spiritual Commissioners in dormitories (e.g. Justice issues and prayers of the faithful).
  8. Theology Department/Campus Ministry collaboration — speakers.
  9. Special Reading Room in Library and justice related readings in Bookstore.
  10. Visiting speakers and Preachers.
- B. **Understanding Justice Issues:**
  1. Special Sabbaticals for Faculty.
  2. Alumni Programs.
  3. Links with Criteria for Tenure and Hiring of New Faculty.
  4. Funded research projects on Justice Issues.
  5. Funds for Faculty Development.
  6. Faculty Seminars and Lunches.

IV. **MODELS OF GOVERNANCE AND COORDINATION OF JUSTICE EDUCATION:**
- A. Peace and Justice Committee.
- B. Justice Education Committee.
- C. Peace and Justice Advisory Council.
- D. Core Peace and Justice Group.
- E. Specific Individuals among Faculty, Students, Staff.
- F. Many Programs in different areas without coordination.
- G. Other.

Don McNeill is Director of the Center for Experiential Learning at the University of Notre Dame.

V. **ADMINISTRATIVE AND FINANCIAL SUPPORT:**
   A. Verbal and Written Support of President and Officers and Trustees.
   B. Financial Support of Justice Courses and Specific Faculty.
   C. Finances for Educational Programs:
      1. Campus Ministry.
      2. Experiential Learning.
      3. Faculty Development.
      4. Workshops.
      5. Conferences.
      6. Academic Chair.
      7. Work Study for Students.
      8. Outside Grants.
   D. Academic Dean's Office.
   E. Student Affairs Office.
   F. Admissions, Alumni, etc.

VI. **MAIN FOCUS OF PROGRAMS:**
   A. Curriculum Development.
   B. Campus Injustices.
   C. Awareness Events.
   D. Spiritual Renewal.
   E. Coordination of Existing Programs.

VII. **FREQUENTLY-ENCOUNTERED PROBLEM AREAS**
   A. Time Constraints.
   B. Apathy.
   C. Lack of Coordination.
   D. Justice Concerns Remain Marginal.
   E. Small Percentage of Students Touched.
   F. Only a Few Charismatic Individuals Carry the Weight.

VILLANOVA UNIVERSITY: AN UPDATE

Daniel Regan

There is a feeling abroad that the undergraduates of 1981 have reverted to the kind of socially unaware, job oriented, generally uninteresting and disinterested drones of the 1950's. Though some of us would object to that vision of ourselves as undergraduates twenty-five years ago, we would be hard put to refute that general evaluation of our generation. We can categorically reject that unwarranted view of today's college students. At Villanova, there exists a clear and present intellectual interest in values education. The Program of Studies in Peace and Justice has played a major role in fostering that interest among Villanova's students and faculty alike.

Our basic approach to values education was outlined in an earlier article (Vol. IV, Number 2, Winter 1978) written for this journal. With some refinements it has kept to its original plan. The Peace and Justice Program realized at its inception that its academic credentials must be beyond question. It made use of existing courses already being taught by professors who had scored well in student evaluations and who were known by the directors of the program to be valued members of the faculty. To this solid academic base the program added its unique characteristic, an interdisciplinary approach to the issues contained in each course. Thus, the course in South American History was enhanced by an expert in the Economics of Third World Countries and by an expert in Liberation Theology teaching several classes throughout the term.

At the same time the Program of Peace and Justice Studies sponsored faculty luncheons to stimulate discussions on issues that affect efforts to realize social justice and world peace today. These meetings have been effective in helping to generate a community of scholars among the faculty from the diverse colleges in our university. At the same time it has introduced the directors to sympathetic and talented colleagues who were anxious to have their courses signified as fulfilling the program's requirements. As a result, the students who wish to complete the program are required to take both the introductory seminar and the advanced seminar in Peace and Justice Studies — the only two courses that were added to the catalogue — and six other courses from among an ever-changing and ever-increasing selection of designated courses. In short at Villanova the Program of Peace and Justice studies began on a firm academic footing and, if anything, it has been academically reinforced.

Now for the not-so-good news: two unrelated actions impeded even greater progress at Villanova. The co-directors of the Peace and Justice Studies have developed this program through their own efforts in addition to their regular duties as members of the university community. One co-director was also the head of campus ministry. As a dedicated and sensitive Augustinian priest, he recognized that the ministry of an inner city parish would give him first-hand experience in many areas where the need for social justice is seen not merely as an academic reflection. And so, when the opportunity arose, he took that ministry and left campus. The other co-director received a sabbatical to investigate the roles of institutional churches in responding to the issues of peace and justice. Though colleagues were able to man the seminars, the administrative forces in the program were absent for a year. One major lesson became clear: the university should have a permanent administrative office for the Peace and Justice Program.

The administration at Villanova has continued to demonstrate financial and moral support for the program. We have asked for the formal establishment of the office and we expect a positive response. At present, the need seems to be for a reduction in the teaching load for the director and a full time administrative assistant to keep the papers shuffling and the records in order.

The main task of the director, it would seem, would be to attract more students to the program who would seek to complete all twenty-four required hours. There are a great number of undergraduates who are interested in value-oriented courses. Those courses that have been designated Peace and Justice Courses and that are open electives in the college have reported increased attendance. Both seminars have averaged between fifteen and twenty-five students every semester. Yet the absence of permanent administrative control and a lack of time for internal marketing among the humanities and social science majors — the only students with enough electives to complete the program — have worked against an even greater success story at Villanova. Even so, at the end of this academic year we will have one student who has completed the program and three others who expect to complete their requirements next year. Considering that the full program is only three years young, it is a solid beginning.

Within the Villanova community it is noteworthy that students in the colleges of engineering and nursing have displayed a marked interest in Peace and Justice Studies. Unfortunately, these students simply do not have enough unspecified courses to select a full twenty-four credits in the program. The positive

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Dr. Regan is Director of the Program of Studies in Peace and Justice at Villanova.

feedback from engineering and nursing undergraduates has helped to increase attendance in Peace and Justice electives. More than a few engineering and nursing faculty have become regulars at the faculty luncheon discussions. The accrediting agencies in these colleges as well as those of business schools throughout the country, have formally recognized the need for values education in their respective curricula. Although these attempts have focused on the narrower perspective of business ethics or ethics for nurses, the vision that no profession is value-free is the dominant theme. It is becoming ever clearer that reflections on issues of social justice and world peace are not optional for an educated person. They are constitutive of and essential to the human community.

It is in this sense, therefore, that the students of the eighties are not to be confused with those of the fifties. They are not as politically active only in their reservations about the effectiveness of demonstrations, sit-ins, take-overs, etc. They are politically and socially more aware of the issues than their counterparts of three decades ago. They are more critical of social, political, and religious institutions and the tendencies of these institutions to reinforce their own structures at the cost of self-evaluation. These young men and women are ready and anxious to tackle the tough value issues of their society. They have lost the naivete of the fifties and the undisciplined foolishness of the sixties.

The need for values clarification is crucial. The events in El Salvador, whatever their direction, will be analysed far more critically than were those in Vietnam. That will be true not only in the Congress of the United States but also on the Catholic campuses in America. The sentiment for peace and justice in the world is far stronger than any nationalistic, knee-jerk response. Peace and Justice programs are playing an important role in establishing our truly Catholic commitment toward the realization on earth of the justice of God and the peace of Christ.

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TEN YEARS OF PEACE STUDIES AT MANHATTAN COLLEGE

Joseph J. Fahey

The academic year 1981–1982 marks the tenth anniversary of the B.A. in Peace Studies at Manhattan College. During these ten years the program has expanded its course offerings, faculty involvement, library acquisitions, field work assignments, and public outreach. Our graduates (about 80) have gone on to graduate schools in law, theology, communications, government, social work, management, and Peace Studies. Some of our graduates are teachers, social workers, lawyers, business persons, and specialists in dispute settlement. But a salient benefit of our program is that we have taught about 6,000 non-majors one or another aspect of Peace Studies.

The purpose of this article is to review the past ten years of our experiment; assess its strengths and weaknesses; and to point to some considerations for the future of justice and peace studies.

Formal course offerings in Peace Studies began in 1967 through the inspiration of a few faculty members (principally Professor Tom Stonier) who wished to put the noble words about peace in Pope John XXIII's *Pacem in Terris* into academic course offerings. Our first course was "The Anatomy of Peace" which was offered by the Department of History. The course was team-taught partially because no one faculty member knew enough to offer a full course and also because it was recognized from the beginning that Peace Studies was at heart a multidisciplinary area of study. During the next few years courses were added in Biology, Religious Studies, Economics and Government.

In 1970 one of our students proposed the idea of a major in Peace Studies. He didn't just want to take courses in this area, he told us, he wanted to dedicate his career to peacemaking. The proposal barely passed the Curriculum Committee of the School of Arts and Science. Those opposed to it charged that it was a collection of "mickey mouse" courses which lacked a central methodology or focus. Others argued (and some still do) that one could not "study" peace — it had to be put into action. Still others argued that the program was too "radical" and value-laden to be academically acceptable. To some extent all of these charges were true.

The proponents asked for a period of experimentation which would last five years. If the charges couldn't be answered in that time the program would fold. The College administration, however, was solidly behind the program and the leadership of Brother Francis Bowers, F.S.C. (then Dean, now Provost), Brother Stephen Sullivan, F.S.C. (then Academic Vice President, now President), and Brother Gregory Nugent, F.S.C. (then President), has done much to insure the success of the program.

The program deals with five key problem areas:

- war, the arms race, and disarmament
- dispute settlement
- social, economic, and political justice
- nonviolent philosophy, theology, and strategy
- the need for a just world order

We now offer over thiry courses in these areas and involve the disciplines of Biology, Economics, Philosophy, History, Government and Politics, Psychology, Management, Religious Studies, Fine Arts, Sociology, Anthropology and World Literature. Some eighteen faculty members offer courses in these fields.

A strong feature of our program is field work or peace internships. Students have worked at such diverse places as the United Nations, the American Arbitration Association, the American Friends Service Committee, Covenant House, tutoring in the South Bronx, teaching in high school, with community development agencies and with the New York City Police Department (family disputes). They have also worked in such foreign countries as Northern Ireland, Jamaica and Peru. There is no doubt that our students have been greatly enriched by their experiences in these areas. For almost all field work has given their academic preparation concrete expression and for many it has led to careers in these fields.

The program also offers seminars for Peace Studies majors and minors (all other courses are general course offerings) at the beginning and end of the student's major. The purpose of the seminars is to explain the nature, scope and methodology of justice and peace concerns and to integrate the students' course work and field experience into an academic framework which enables them to appreciate the "holistic" nature of Peace Studies.

As I reflect on the past ten years, I realize that we could not have survived without the following:

- A strong academic focus;
- The constant support of the College's Administration;
- Continued faculty involvement and dedication;
- The support of our library;
- Student interest and concern;
- A Catholic environment.

Dr. Fahey is Director of the Peace Studies Institute and Associate Professor of Religious Studies at Manhattan College.

We also appear to have succeeded in proving the value of multidisciplinary problem-centered studies which are academically objective but not morally neutral.

We still have our problems, however. We need more faculty professional commitment so that a given course is not just a "hobby" of a faculty member. We must overcome the advice of students (and some faculty members) not to major in Peace Studies because it will prevent one from getting a job or because the whole concept is socially unacceptable. Some students still laugh at others who major in Peace Studies and others even verbally abuse our program. Worse still, many are indifferent or afraid of our work. All this is to be expected, however, since the climate of our society still remains largely hostile to words like "justice"and "peace." Gandhi has said that "nonviolence is the weapon of the strong" and this is not an easy concept to communicate. But so many who have been exposed to our courses have undergone a "metanoia" and come to see that there can be no peace without justice and that the work of justice is "constitutive" of a Christian commitment to life.

In the area of public outreach we have hosted many large and small conferences and lectures on such topics as disarmament, education for justice and peace, the Iranian crisis, Northern Ireland, East-West relations, Arab-Israeli concerns, Justice in Latin America, science and moral values, and John Paul II's message to the United States, to name a few. At times I genuinely fear that our image is truly larger than life but we are something of a testimony to the kind of influence that even a small group can have.

In the past year we have also begun offering a Certificate in Peace Studies. This one semester or one year program is available to those who already have their degree but who wish to spend some time developing expertise in Peace Studies for their ministry. So far we have attracted mainly teachers and all have left to offer courses in this area or to pursue further graduate studies.

I will conclude with a few reflections about the future of justice and peace studies. First, there is no doubt that Catholic higher education has provided real leadership in this area. But to date there still are only a small number of our colleges and universities who give a formal justice and peace focus to their academic curriculum or campus life. Many in campus ministry are doing something about justice and peace concerns and while this is praiseworthy, it is not enough. Our faculty members must be encouraged to develop courses in justice and peace and they very much need administrative support for such work. Only when justice and peace concerns permeate the *entire* life of our colleges will we be able to point with some pride to the truly Catholic nature of our institutions.

Second, little is being done at the graduate level in our colleges and universities. It is presently difficult to direct an undergraduate to a Catholic university for graduate studies leading to the M.A. or Ph.D. This is not to say that we need to initiate new programs but rather that we give our traditional courses of study a justice and peace dimension so that we may train professionals who will do the kind of in-depth research which is so desperately needed. Ph.D. candidates, for example, should be encouraged to do their dissertations in some area of justice and peace concerns.

Third, we need to link the words justice and peace. Just as justice is not an option for the Christian we must also view peace in the same category. It would hardly do to say that peace is the essence of Christianity while justice is merely an option. If justice is our goal we must view nonviolence as our means to be correctly Biblically based. We cannot talk about the justice issue of world hunger without linking it to the nearly $600 billion dollars which our world is squandering on war preparation.

Fourth, we need to examine the institutional ties that some of our colleges and universities have to the *status quo*. Too often we appoint people to our Boards of Trustees and faculties whose primary function seems to be to socialize our students with the values of society as it is. Many faculty members are hired purely because they have academic expertise but not a moral commitment to justice and peace concerns. Our Church has been critical of both communism and capitalism and is challenging us to question the values of multinational corporations and the arms race. One does not perceive that an examination of such questions is central to our colleges and universities.

Fifth, departments of Religious Studies and Theology in particular can do more to make justice and peace course offerings a major concern of their faculties. The trend toward reducing requirements in Religious Studies has also been accompanied with a broadening of course offerings to examine such concerns as Oriental religions and courses on death. While I do not object to the latter trend, the former is regrettable. It is quite possible for a student to graduate from some of our colleges and universities with only *one* course in Religious Studies or Theology and to never have read the Bible or *Rerum Novarum* and *Pacem in Terris*. It is little wonder that so many Catholic graduates adopt reactionary views to justice and peace when one realizes that they received a Catholic education in name only. There was probably more being done on the social encyclicals twenty years ago than there is today. In short, we need to examine our "exit" requirements for Catholic graduates as much as we do their "entrance" requirements.

The above points are not stated in an argumentative spirit but rather in a creatively constructive one. Our Catholic colleges and universities have already made many positive contributions to our country and the world. Catholic colleges and universities *do* make a difference and must make a far greater difference in

the future. To instill in our students a reverence for the sanctity and dignity of human life in all its forms and in every country and culture and to equip our students with the knowledge and dedication to enhance that life is the primary task of our time. Justice and peace programs are, of course, not the only means to accomplish this noble goal but they are a beginning and where they have existed they have met with very positive results. We must not rest until *every* Catholic school, college, and university is distinguished for its justice and peace work and for the quality of its graduates who will bring justice and peace values to every sector of society, from business through science and from humanities through social communications.

EDITOR'S NOTE: The following letters were written to Dr. Fahey by two recent graduates of the Peace Studies Institute, reflecting on the effects of the program on their lives. These two individuals — whose active commitment is not necessarily representative of all peace studies graduates — have chosen to pursue the goal of peace and justice through further academic study leading to careers in teaching and law. Another avenue of service, available immediately upon graduation with the baccalaureate degree, is described in the section on "Careers in Volunteer Service," infra.

Dear Joe,

I can hardly believe that it has been three years since I graduated from Manhattan. It seems like yesterday that we were trying to get the College Senate to pass a resolution in support of the unionization of J. P. Stevens' workers and running Disarmament Week in preparation for the U.N.'s Special Session on Disarmament. Although my days at St. John's Law School have been academically challenging, I now realize that I learned more about myself at Manhattan than at any other time in my life.

As I begin to interview for my first full-time job the full impact that the Peace Studies program has had upon my life is being realized. When I am now confronted with the inevitable question of "why do you want to become a Legal Aid attorney?", I know that the answer lies with my being a Peace Studies major at Manhattan.

For me, to be a Peace Studies major was more than just earning course credit for a degree. It provided me with a vast array of learning experiences. The opportunity to be your assistant, the responsibility of running workshops/conferences, the opportunity to coordinate student participation and input into the program and the chance to work on the Fellowship of Reconciliation's playscheme in Lurgan, Northern Ireland all have formed my present belief in the need of actively pursuing social justice and peace goals.

In fact, my experience in Northern Ireland stands out, not only as the most memorable but also the one which singularly had the greatest impact upon me. That experience crystalized all my prior classroom education into a "real life" conflict situation where death, kneecapping, destruction and hatred were part of everyday life. I was confronted with the challenge of using Gandhi's nonviolent method, satyagraha, in a society that knew only violence. As you know, we met with limited success but it provided me with an in-depth look at all the prejudices and hatred which make up conflict. During that time, I saw the effect economic and social injustice has upon a people whose only reaction to such injustice was violence. Northern Ireland is a casebook example of the effect prejudice can have on a people. Here it is so extreme that it destroys the very fabric of that society to the point of the destruction of one segment for the benefit of the other.

The challenge of implementing Christ's call for social justice and to become a peacemaker, Gandhi's teachings, Northern Ireland and my Peace Studies courses have all laid the foundation of my commitment and dedication to work for social and economic justice in which peace will flourish.

I feel that the conduit through which this can be achieved is the legal system. It has such potential, when creatively used, to correct injustice in our society. It was Gandhi's work in South Africa, as an attorney, that made me aware of the "non-violent force" of the law and the need to harness this force for the betterment of all people.

As I am about to begin another metamorphosis in my life, I had to write to express my thanks to you and the other Peace Studies faculty who have left their mark, both by their teaching and example, not only on my life but on all the other students who have taken Peace Studies courses at Manhattan.

Thanks — you have provided me with an education that has not stopped with my graduation from Manhattan but remains a constant process of learning, evaluation and action.

Best,
Terry
Peace Studies
Manhattan College '78

Dear Joe,

Enclosed you will find a copy of the January 24 issue of the *Nation*, which is devoted entirely to the problem of nuclear war. Perhaps you've already seen this article. It's rare indeed in these reactionary times for any journal to take a serious look at the issue of greatest importance in our lifetime. It's also encouraging to read an intelligent piece like this in light of the dangerous saber-rattling that is coming from Washington.

Reading this article and a recent book by Nigel Calder called *Nuclear Nightmares* made me more thankful than ever that you encouraged me to major in Peace Studies at Manhattan. It really may have turned my life around.

I'll be getting my M.A. in Communications from Fordham in May. Instead of doing a thesis, I was required to do an internship in a corporation. The woman who interviewed me at this major corporation looked at my resume and asked what Peace Studies was. She gave me a quizzical grin that you would reserve for people who majored in bird watching. As I tried to explain what Peace Studies was in about thirty seconds, I suddenly realized that she wasn't listening to a word I said. She simply didn't care. There were other matters of more importance to be covered. This didn't anger me as much as it saddened me. Her response is all too typical of the attitude of many who simply refuse to face the danger that grows nearer every day.

But it is my belief that if this apathy is going to destroy us, I want to be sure that I'm on the right side of the line come Judgement Day. It isn't enough to have your heart in the right place; you've got to do something to save the soul of humankind from eternal damnation.

For myself, I am approaching an important decision in my life. Do I return to teaching next fall in some private high school or junior college, or stick it out at Fordham for the PhD? I do know that I want to teach again. It's just a question of where and when. I recall that when I was teaching a couple of years ago, my most thrilling moment came one morning toward the end of my peace class. I was doing nonviolence and I brought one of Dr. King's books into class. I read the speech where he talked about overcoming hatred through love, even if the Klan was burning down your house and beating up your family. After I finished the passage, there was total silence in the room. Even though they were in a Christian school, the students had never heard anything like this before. They had never imagined that something like love could be used as a tactic to overcome injustice.

Now, that class didn't stop the Russians from invading Afghanistan or Reagan from calling Vietnam "a noble experience." Still, if it got one student to raise some questions or maybe sign up for your course at Manhattan, then it worked.

Making peace isn't just a career. It isn't something that they're necessarily going to appreciate on the twenty-seventh floor of ITT or in the board room of the *New York Times*. Making peace is a lifestyle, a calling, a necessity that transcends paychecks, prestige, and power.

I hope I haven't taken up too much of your time. But I wanted to send you this article and tell you to keep up the good work. My thoughts and prayers are with you. Peace.

Your friend.
Tom
Peace Studies
Manhattan College '77

THE UNIVERSITY OF DAYTON AND EDUCATION FOR JUSTICE

Phillip Aaron, S.M.

Two problems facing Catholic colleges and universities in their efforts to promote education for justice are: 1) the complex nature of justice and 2) the complex nature of the bureaucracy of higher education. Education for justice is difficult, and the departmental blocks of academic life do not make it any easier. No one department has the resources to teach all the academic and value questions related to education for justice, and perhaps, in the end, this is good. It requires those interested in being involved to work hard to coordinate, support and supplement efforts of colleagues.

At the University of Dayton, the office of Strategies for Responsible Development (SRD) attempts to act as facilitator for these functions by being catalyst, broker and initiator of various projects for education for justice. Recent additions to the university curriculum indicate that new momentum is developing for international studies, peace studies, and education for justice in general. The university Center for Christian Renewal, an office endowed by the Society of Mary faculty members, provides partial funding for SRD and various justice-related projects.

As a result of such support, SRD has been able to gain acceptance for a minor in International Development by the College of Arts and Science. This college and the office of the Provost are supporting the *Immersion* program in which students will graduate with a certificate in International Development in addition to the BA or BS degree. To qualify, students must: 1) have a major which can be transferred to development work in the Third World, 2) take the International Development minor, 3) have foreign language competence, and 4) spend a semester in *Immersion*, a Third World field experience during which the student will pursue a personally designed study in his/her major in a developing country. The minor consists of 15 credits in anthropology, history and political science courses selected to provide cultural and historical sensitivity plus a special course in the theory of development. The office of Self-directed Learning at the university permits students to individualize preparation for *Immersion* and also allows credit for all aspects of the field experience: preparation, in-country study, reflection, and action on return to campus.

A parallel effort, the International Studies major, is being promoted by the political science department. The goal of this program is to prepare graduates for careers in government service, international business and other overseas work. Specific courses in philosophy and theology and language preparation are required parts of the major. Geographic emphasis is given to Western Europe and Latin America in history and political science courses.

Another effort is being made to attract students to history courses concerned with Third World countries. The fall of 1981 will see the introduction of a new course titled *United States in Crisis in Third World Countries*. This course is being planned and will be taught by a team of teachers with a background in the history of Third World countries. In both cases, SRD was invited to provide support and liaison for the development of these programs.

The Peace Studies Institute, an outgrowth of activism of the 1960's, has recently come under the umbrella of SRD for revitalization. Rather than continue as a small group which reacts to various crises related to world peace, new efforts are being made to take a three-pronged approach to peace studies: 1) *Action on Behalf of Peace* consists of actions by students to arouse interest, involve people and provide service in peace activities. 2) *Educational Programs in Behalf of Peace* involves faculty-related courses and provides mutual support for teachers of areas concerned. 3) *Peace Spirituality* concentrates on community experiences, retreats and support groups to help individuals achieve inner peace and asceticism for peace keeping.

SRD provides additional coordination and support to campus ministry and the mini-course office on topics such as hunger, disarmament and population. In conjunction with various schools and departments the Department of Philosophy sponsors courses and seminars which examine the ethical and moral questions related to social justice questions.

International Development Awareness Week (IDAW) was an example of how SRD attempts to use certain basic themes to act as catalyst, broker and initiator. The week of seminars, films and lectures was organized to create awareness, to involve the university community, to involve diverse values and to develop structures for social justice. These themes and all efforts for education for justice support the stated goal of the university to "encourage men and women of vision who can and will participate effectively in the quest for a more perfect human society."

Fr. Aaron is Director of the International Development Curriculum at the University of Dayton.

THE WASHINGTON AREA PEACE STUDIES NETWORK

Ron Pagnucco

The Washington Area Peace Studies Network came into being in late 1979 when a number of students, faculty, and community members in the area interested in establishing peace studies programs on their campuses and in possibly creating a multi-university program, gathered together to further their goals. Faculty and students from American University, The Catholic University of America, Georgetown University, George Washington University, Howard University Divinity School, and the University of Maryland, along with members of the Washington Peace Center (housed in the Friends Meeting of Washington), are the founders of the Network. Some of the strongest supporters of the Network since its very beginning have been devoutly religious people of various faiths who believe we should systematically apply the social sciences in our efforts to be peacemakers.

In August of 1980 the Network began publishing its newsletter, *Networking*, to facilitate discussion and to list peace studies courses at area universities. In the first issue, the Network's statement of purpose was included, part of which I quote below:

> From a feeling that to make peace a way of life a more substantial effort in peace studies and research is needed, the Washington Area Peace Studies Network is being organized.
>
> Peace Studies analyze the history and dynamics of nonviolence as an alternative to violence in meeting tyranny, aggression, injustice and oppression. The purpose is to raise individual and societal consciousness so that they become aware that there is (and always has been) an alternative to violence as a form of conflict resolution on all levels. The approach generally is interdisciplinary.
>
> Assuming that the philosophy of a liberal (read "liberating") education frees the student from the bondage of ignorance, peace studies will help to redress the imbalance in which the "real world" is displayed as responsive only to material (economic and military) power and in which nonviolent alternatives are regarded (out of ignorance) as too "idealistic" or "unreal."
>
> The broad purpose of the Network is to stimulate, support, and coordinate peace studies, peace programs, and peace-related activities in the Washington area colleges, universities, and educational institutions, and to make these resources available to the community. The initial proposal is to work towards these goals by several paths: 1) to inform members of the Network about present programs, courses, and procedures at other institutions; 2) to encourage the development of a Washington Area Peace Studies Consortium; 3) to develop ways to bring Peace Studies courses into all disciplines; 4) to collect and circulate information on activities related to peace (i.e. lectures, debates, workshops, movies); 5) to develop areawide programs, seminars, lectures, and workshops; 6) to develop ways to coordinate academic peace studies programs with educational programs of campus ministries; and 7) to inform church and community groups about peace studies.
>
> Although the Network is academically oriented, where appropriate it could work with activist organizations to further the goals of the Network and the quest for peace.

Mr. Pagnucco is a doctoral student in anthropology at The Catholic University of America and a founding member of the Washington Area Peace Studies Network.

RESOURCE GROUPS

PAX CHRISTI

Mary Evelyn Jegen, SND

How can Pax Christi USA serve as a resource for education in peace and justice?

Pax Christi works with colleges and universities in addressing a range of the most critical questions concerning war and peace. For whatever historical reasons, the peace and justice movement in the United States has tended to concentrate on a national and international economic and social agenda. Relatively little organized effort has been directed to a more political-strategic agenda. Other than Pax Christi, there is no organized international Catholic movement which has taken this agenda as its own. Among the questions that are particularly urgent and in need of clarification that Pax Christi is addressing are the following:

1. If the indiscriminate use of weapons of mass destruction is morally wrong, as Catholic teaching clearly holds, how can the threat to use these weapons be morally justified?
2. Is it right for a country to possess nuclear weapons? It it right for our citizens and corporations to engage in the manufacture and development of such weapons?
3. Is it morally responsible for policymakers to suggest that nuclear wars can be won?
4. How are members of the military to form their consciences in a command structure in a way that respects noncombatant life, particularly if they are likely to be involved in the targeting and use of nuclear weapons?
5. How can we achieve understanding of national security that is morally and religiously acceptable and that applies to a world in conflict? How can we come to a policy that recognizes the worth of a free political community and that does not make national sovereignty the only or ultimate norm?
6. What justification if any is there for research and development of biological and chemical weapons?
7. Can it be morally justifiable to sell non-nuclear weapons to other countries where most of the citizens are desperately poor, or to countries where they are likely to be used to maintain repressive regimes?

A note about Pax Christi itself is in order before describing its actual and potential links with colleges and universities.

Pax Christi began at the end of World War II to promote reconciliation between German and French Catholics. What moved its founders was the paradox and scandal of an enmity which had expressed itself in Christians killing other Christians by the millions in two world wars within the space of thirty-five years. By the time the movement came to the United States in the early 1970's, it had become firmly established in western Europe with an international secretariat established first in Paris, later in The Hague, and currently in Antwerp. There are at present fourteen national sections, each with a bishop president. The U.S. section began early in 1970, but only within the past two years has the movement established a small permanent staff to serve the growing membership in the United States. Although the movement is still predominantly European, it is now beginning to spread also into Latin America. There are plans to introduce it into Africa and Asia as well.

The general purpose of Pax Christi is to contribute to building peace and justice by exploring and articulating the ideal of Christian non-violence and by striving to apply it to personal life and other structures of society. Because Pax Christi springs from a Gospel vision of peace, it asks its members to ground their peacemaking in prayer and ongoing reflection on the peace message of Jesus.

Pax Christi USA organizes its programs around five priorities: Disarmament; A Just World Order; The Primacy of Conscience; Education for Peace, and Alternatives to Violence.

A few examples will demonstrate actual and potential collaboration with colleges and universities. Pax Christi achieved consultative status at the United Nations in 1978. A member of the national executive council of Pax Christi USA who lives in New York coordinates a team of volunteers who attend UN committee meetings. The Pax Christi UN team has regularly included peace studies majors from Manhattan College in New York and more recently from Columbia University. In the near future Pax Christi International hopes to have a permanent staff person for its UN work. The issues before the UN which Pax Christi has followed most closely are disarmament and the series of meetings leading to the Law of the Sea Treaties.

Work with the United Nations is one of the primary ways, but not the only way Pax Christi USA expresses its "just world order" priority. Another program concerned with the just world order is a continued probing of the idea of Stewardship. In 1979 a Stewardship

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Sr. Mary Evelyn Jegen is the National Coordinator of Pax Christi USA.

Seminar led to a six-part series of Stewardship Papers, each containing two articles, discussion questions and action suggestions. This seminar, co-sponsored by a justice and peace program of the University of Dayton (Strategies for Responsible Development) and hosted by Nazareth College in Kalamazoo, Michigan, involved the participation of theologians, philosophers and economists from ten colleges and universities. The next seminar on this topic is being planned as a project of one of the growing number of Pax Christi regional groups. This demonstrates several characteristics of Pax Christi's style: 1) a deliberate attempt at de-centralization and coordination of local efforts; 2) the attempt to engage faculty as individual collaborators with Pax Christi as distinct from an appeal to the academic institution as such.

Disarmament is currently the issue receiving greatest emphasis among Pax Christi's five priorities. In August, 1980, with the help of the Maryknoll Justice and Peace Office, Pax Christi convened a group of about fifteen theologians who, together with a few representatives of other disciplines, drafted a paper raising questions about the foreign policy and disarmament planks in both major political party platforms during the fall election campaign.

More recently, Pax Christi organized a working session of two scripture scholars, two social ethicists, and four bishops to prepare a paper outlining a set of questions for the consideration of the newly formed NCCB Committee on War and Peace.

A number of Master of Divinity and Master of Arts students have worked as interns with Pax Christi. In each case a clearly defined project has met criteria assuring that the work is developmental for the intern and that it meets a substantial need of Pax Christi. Where the internships have worked well, it is partly because of the strong support of administrators who are Pax Christi members — in one case the president and dean and in another a department chairperson.

One intern is currently administering the Pax Christi press project, sending two articles written by Pax Christi members each month to about forty diocesan papers. Another intern co-authored the *Pax Christi Reflection/Discussion Guide*, a booklet on Pax Christi's five priorities designed for personal and group use. In preparing this educational resource the intern familiarized himself with church documents on peace issues and also developed a resource list including literature and organizations in the field.

Two new commissions, one on disarmament and the other on alternatives to violence, are now being established to help the movement in research, issue analysis and proposals for educational programs and materials. Chosen to convene these commissions were two Pax Christi members who hold faculty positions in peace studies programs at two different Catholic colleges.

Beginning in June, 1981, the staff of Pax Christi USA will be enlarged by the addition of a priest with a long experience in both parish and campus ministry. He will introduce the movement in dioceses. He will be well equipped to work with local Pax Christi chapters on campuses, fostering the development of groups that include faculty, administration and students, and locating potential Pax Christi interns.

Finally, it should be mentioned here that Pax Christi has a particular relevance for college students because it offers men students resources to help them come to an informed decision about one of the most important decisions of their lives: whether to submit to military conscription. The national office provides information on the teaching of the US bishops on selective conscientious objection, and keeps on file conscientious objector statements of those who request this service. A Pax Christi related Center for Conscience and War (54 Montgomery Street, Boston, Massachusetts 02116) has been established for the express purpose of developing services for those who must make decisions about military service, and also for those who are responsible for counselling them.

There are strong indications that Pax Christi's growth in the United States will continue at an increasing pace, both in the number of members and in the kind and quality of its involvements. From the beginning, Pax Christi USA has enjoyed the leadership of those engaged in college teaching in the area of peace and justice, both on its national executive council and now on the national staff. This has been a major influence in determining the way the movement has developed and suggests a continuing effort at creative collaboration with Catholic colleges and universities.

The national office of Pax Christi USA is located at 3000 N. Mango Avenue, Chicago, Illinois, 60634.

BREAD FOR THE WORLD EDUCATIONAL FUND

Anthony J. Cernera

Echoing the conclusions of the National Academy of the Sciences, the Presidential Commission on World Hunger in its final report to the President in March 1981 expressed its conviction that if there was the political will in this country and abroad, "it would be possible to eliminate the worst aspects of hunger and malnutrition by the year 2000." In order to marshal the support to achieve this goal the Commission also affirmed the need for long-term education concerning the role of the United States in a hungry world.

During the last six years, Bread for the World Educational Fund has been working on such long-term education throughout the United States. Founded by Bread for the World, a Christian citizens' movement whose members seek government policies that address the basic causes of hunger, Bread for the World Educational Fund provides a variety of educational services on hunger related issues.

One of the major programs of Bread for the World Eduational Fund is its DECADE OF COMMITMENT ON WORLD HUNGER (DCWH). It was started in 1976 as a ten-year effort to make the issue of world hunger a current and compelling issue with the college and university community. After two years of experimentation, 1976–1977, Bread for the World Educational Fund decided to concentrate on four major areas in its conferences: curriculum, campus ministry, research, and vocational guidance. The workshops on curriculum have focused on efforts to see hunger as a global reality that cries out to be treated as a central human concern. While offering suggestions on specific courses on hunger issues (i.e. the politics of hunger and theological perspectives on international development) the leaders of these curriculum workshops have also discussed ways of making the issue of world hunger part of the core curriculum on the undergraduate level. The most successful efforts in this regard have been those courses that are team taught and interdisciplinary.

If there is one area which is more frontier than others in the DCWH program, it is the area of vocational guidance. We have been in touch with a significant and growing number of students who want to prepare on the undergraduate level for work that will lead to a career dedicated to fostering justice and peace in the world. Two of our resource people for this area, Dr. David Beckman and Elizabeth Ann Donnelly have published a book on opportunities for living and working overseas, entitled THE OVERSEAS LIST (AUGSBURGH, 1979). The campus ministry workshops have addressed this important area both from the perspective of those ministers who work directly with the faculty and administration of colleges as well as those ministers who work directly with students. We have also developed and shared ways of using the hunger issue as an effective way of fostering social concerns in young adults. Campus ministers have also used these workshops as opportunities to share ways of prayer and worship on the issue of hunger and Christian responsibility.

The fourth major area of concern in the DCWH conference program has been research. The main efforts in this area have been to foster a deeper involvement in understanding the complicated dynamics of hunger and poverty. Also being explored under this rubric have been ways of motivating United States citizens to create the political will which is necessary in order to eliminate the worst aspects of hunger and malnutrition.

Since 1978 we have held eight regional conferences designed for faculty, administrators, campus ministers and students. These conferences were designed to address the four major areas mentioned above, as well as to facilitate on-going collaboration between colleges in a particular geographical location on appropriate ways to address the hunger issue in the academic community as well as between campus and local community. Close to 2,000 people from almost every state in the Union have attended these conferences. In order to accommodate the interests and needs of such a diverse group (some coming with a considerable experience in dealing with hunger in an academic setting, and others looking for ways to begin) we scheduled workshops on hunger related issues parallel to the workshops in the four major areas. Many people come to the conferences for substantive treatment of such issues as the formation of food policy, trade development, hunger and human rights, land reform, agricultural development and Biblical perspectives on justice. During the next five years, Bread for the World Educational Fund will continue to co-sponsor such conferences with interested colleges and clusters of colleges.

Holding such a conference is often an important vehicle for deepening academic interest and social involvement on this important human issue. Colleges interested in co-sponsoring such a conference should write to the executive director of Bread for the World Educational Fund, Anthony J. Cernera, 32 Union Square East, New York, N.Y. 10003.

Mr. Cernera is the Executive Director of Bread for the World Educational Fund.

Related to the DCWH is the intern program that Bread for the World Educational Fund and Bread for the World provide. The intern program offers students opportunities to make a substantial contribution to the struggle against hunger, gain valuable work experience, gain insights into personal abilities, and crystallize career goals. Internships are offered in the spring, summer, winter, and fall and extend for three months to two-year periods. Because the skills and interests of the applicant must be matched to the specific skills needed for the available intern positions, formal application procedures are necessary for all applicants.

Accepted applicants are assigned to one of the following areas of work:

- — Assist in the organizing of important congressional districts and in the development of appropriate strategies and materials designed to respond to the needs of members and local leaders.
- — Work with issue analysts to research issues such as foreign aid and land reform and help to develop new legislative proposals or proposals that would build on Bread for the World legislation already passed by Congress.
- — Assist the Educational Fund to plan and organize seminars and workshops, assist in research projects, and make presentations to a variety of audiences.
- — Assist in contacting people in churches about our movement. Contacting skills include: writing and materials preparation, helping to plan and conduct workshops, speaking on the phone, and doing correspondence follow-up.
- — Assist the organization in various program areas doing general office work.

Many academic institutions are giving students scholastic credit for their intern service with Bread for the World and Bread for the World Educational Fund. Bread for the World is cited in the catalogs of many institutions as an organization for which students can do beneficial internships. Such institutions include Columbia School of Social Work, Columbia School of International Affairs, the International Human Rights Internship Program, Barnard College, and Beloit College.

Bread for the World Educational Fund also has a curriculum resource center for professors interested in knowing what others in their field are doing on the hunger issue. Fruitful relationships have developed from putting professors in touch with one another. Bread for the World Educational Fund regularly prepares study materials on a variety of hunger related issues. In 1980 our major educational efforts were focused on the report of the Presidential Commission on World Hunger. We organized conferences which trained close to a thousand people in ways to conduct study groups and community forums on the Commission's report and recommendations. The people who attended these meetings received study guide and organizing suggestions that were prepared by Bread for the World Educational Fund. In hundreds of churches, campus and community centers, groups of concerned citizens gathered to study and critique the Commission's report to the President. In many cases these citizens met with their elected representatives to discuss strategies needed in order to secure justice for the hungry.

In 1981 we are focusing on the issue of hunger and global security. The year ahead offers the people of the United States an important opportunity to enter in a nationwide debate on what constitutes national and global security. Because of the importance of this debate, it is essential that every U.S. Christian knows the issues connected with national and global security, and has the opportunity to engage in dialogue with one another and with those policymakers concerned with our security.

Acting on this conviction, Bread for the World Educational Fund has prepared "Hunger and Global Security," a six-session study course for use by local churches and campus and community groups. Many study groups are using these materials during the period leading up to Easter. Others are planning a later study. During the weeks following Easter, hundreds of local events will be held across the country on the issues of hunger and global security. Many of these will be community-wide forums to engage citizens in dialogue with one another and with policymakers. Others will take place in churches and on campuses. All will be organized locally.

The Hunger and Global Security Packet includes a copy of the six-session study course as well as guidelines for organizing events. The packet cost is $3.00. Individual copies of the study course cost $1.50 each for the first ten and $1.00 each for 11 or more copies.

In order to create a world that more clearly reflects the values of Jesus and where no child will go to bed hungry, the efforts of the religious colleges and universities of the United States are necessary. Bread for the World Educational Fund looks forward to the opportunity to work with these institutions in creating such a world.

CAREERS IN VOLUNTEER SERVICE

VOLUNTEERISM: A COMMITMENT TO CHURCH AND SOCIETY

Matthew R. Paratore

It is auspicious that the Association of Catholic Colleges and Universities include in their *Current Issues in Catholic Higher Education* articles about volunteer service on the national and international level.

There are perhaps three principal reasons that the readers of this journal will be interested in this topic. First, most volunteers are recent college graduates. Secondly, volunteerism itself may be considered a form of continuing education. Thirdly, the period of volunteering is an opportunity to develop more fully leadership qualities which are eminently important to the person, to the Church, and to society.

The greater number of volunteer agencies recruit recent college graduates for their projects. It is safe to say that the greatest number of volunteers now serving at home and around the world are in the age category of 21 to 35 years. University graduates are looking for an opportunity not only to spend some time sorting out their plans for the future but also to accept the challenge of service and sacrifice that is intrinsically bound to the concept of volunteerism. A period of volunteer service is often regarded as a form of continuing education: the service years, as a time of practicum following a more formal education. The volunteer worker seizes this time as an opportunity to reflect upon and to test those theories of life which have been developed over the course of time spent in the university or college.

Perhaps the most important reason for this audience to be interested in volunteerism is the fact that those who have developed skills of leadership during their volunteer days are potential leaders for the Church and for society. Today's world needs to be very much concerned with the kind of leadership which we are nourishing for tomorrow's world. It is obvious that those individuals who have made a temporary, but total, commitment to humankind will be better prepared to accept responsibility and to assume major leadership roles in the Church and in society.

The concept of service as "humanity's noblest act" is central not only to Christianity and to all major religions but also to the development of any civilization. One need not search the Scriptures very deeply to find elements of service and sacrifice as dominant themes of biblical history. Perhaps it is even too obvious to note but nonetheless the very concept of Christianity and of the life of Christ is the giving or offering of one's self for others. Service as expressed through volunteerism is a form of selflessness because it is the offering of one's self and not merely a sacrifice of possessions for a greater good and with a higher motive.[1]

Speaking of the future of volunteerism (in the Church, "lay volunteer ministries"), it is important to consider two areas of promotion. First, it is obviously important to foster the Christian vocation of service. However, it is equally important to foster well organized programs through which individuals can serve. Unquestionably there is a multitude of needs to be met by a great variety of personnel. It is important, however, to note that even though the needs are screaming for service there must be a proper form in which the volunteers can serve. Consequently, it is essential that well developed programs and well supported agencies be established in the Church or in areas of the private sector.

What do volunteers do? Simply stated, volunteers serve in all areas of life. Putting it another way, volunteers serve in every profession as well as in skilled and unskilled trades. There are carpenters, agronomists, catechists, pastoral assistants, doctors, nurses, lawyers, and teachers — services filling a whole catalog the size of an encyclopedia. Suffice it to say there is no lack of generosity or of talents among the People of God to fill the needs of hungering humanity.

It would be wise to focus upon the life-style of volunteers. Since it is understood that people volunteer for service because they feel the need to become a vital part of the cure rather than the infection in a problematic world, we are considering the individual who gives a year or more of full-time service in projects in the United States or abroad. These "idealistic," yet (in the present generation) "realistic" volunteers live for the most part a simple life, and many live communally. Their experiences are as varied as their assignments, but characteristic of all their experiences would be a sense of humility, coupled with a dramatic sense not

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Mr. Paratore is the Executive Secretary of International Liaison, Inc., in Washington, D.C.

[1] It is impossible to develop in this short article a philosophy and theology of volunteer ministry. International Liaison has recently completed and published a study of this topic: Rev. Jack Degano, M.C.C.J., *A CALL TO MINISTRY, Reflections on Volunteer Ministries*, 1980.

only of their own self-worth but of the dignity of every human person.

Very important to this discussion are the values and the dynamism which a former volunteer brings back into the mainstream of society. In some significant way his or her life will be affected, perhaps forever, by the volunteer years. After a time of volunteer service, one can rarely look upon life as "business as usual." A person's values and outlook about life are very much affected by the closeness to life and death situations. It is imperative that society (and that the Church, an integral part of the society) look upon these returned volunteer ministers as persons who have had a unique faith experience, and understand that this same experience can be most useful in building up the Kingdom of God in the world.

The International Liaison is the U.S. Catholic Coordinating Center for Lay Volunteer Ministries, an affiliate of the United States Catholic Conference. The specific purpose for which the International Liaison was founded is to coordinate and facilitate the efforts of lay volunteer mission organizations and to communicate to the laity the urgency of their role in the mission of the Church. The International Liaison works with and through its coalition members, groups which have established lay volunteer programs and are sending/receiving agencies sponsored by diocesan mission offices/religious communities/private leadership.[2] While the International Liaison is not a sending agency, it functions as a center of reference, serving various programs and agencies and the prospective volunteer personnel.

The twentieth century may well be remembered in Church history as the Century of the Lay Apostolate. The time is now. The stage is set. Perhaps we could attune our ears to the heartfelt appeal from Shakespeare's play *King John:*

> *". . . Urge them while their souls*
> *are capable of this ambition;*
> *lest zeal, now melted by the windy breath*
> *of soft petitions, pity and remorse,*
> *cool and congeal again to what it was."*
>
> *(King John II, 2)*

NOTE: International Liaison, Inc., is located at 1234 Massachusetts Avenue, N.W., Washington, D.C. 20005, (202) 638-4197.

[2] *The Response* (Washington, D.C., International Liaison, Inc., 1981).

RICHMOND VOLUNTEER MINISTRIES COMMUNITY

Harold W. Eccles, C.F.X.

Among the changes which both confuse us and challenge us to grow, two converge and seem to signal even greater changes to come.

Change: the Church — all of us, not just the official leaders, and not just a few disreputable prophets — sees ministry as the mission of all its members. We are all called to serve. The declining ranks of priests and religious challenge each of us, and already the response is audible. (Does anyone else recall the description of Catholic Action in the '40s: Interference by the laity in the mission of the hierarchy?)

Change: young adults make career and life-style decisions in their late twenties.

Sensitive to the significance of these phenomena from his ministry as diocesan vocation director and as college chaplain, Rev. William LaFratta in 1975 proposed formation of a Volunteer Ministries Community. Bishop Walter Sullivan of the diocese of Richmond, Virginia, approved the plan, and in August 1976, Emmaus House was opened in Harrisonburg. Bethany House in rural Blackstone was opened in 1979, and more than 30 young men and women have had the experience of a year or two of living in Christian community while devoting themselves to full-time volunteer work.

Applicants to the VMC are accepted only after a visit to one of the community houses and an interview conducted by two two-person teams.

Once accepted, members begin their VMC year in August with a retreat and workshop lasting two weeks. Shorter retreats and workshops are scheduled throughout the year as part of an on-going formation. One of these retreats is arranged each year by alumni of the program, who this year invited a group of Pax Christi members to be the facilitators. One member of the VMC alumni is now a seminarian, another is a member of a religious community, and most are engaged in some sort of social work.

A cornerstone of VMC is commitment to simple life-style as expressed by Bread for the World, so there are three meatless days each week and one lunch each week consists only of rice as a reminder of the world's poor and under-nourished.

Whether in the Shenandoah Valley or in Southside, the ministries of both houses are similar. Most of the working hours are spent in institutions, attempting to brighten with Christ's light the lives of the sick, the elderly, and the imprisoned. Sick and lonely homebound are also a VMC ministry and tutoring in the schools brings members to the "problem" people of the younger generation.

In cooperation with the local parish and with other Christian churches, VMC members have found a rewarding ministry in efforts at resettling refugees from Southeast Asia. Blackstone's parish is small in numbers, but it includes three counties, so there is a particular witness value in what "the Catholics" (i.e the VMC) are doing.

In addition to sharing daily prayer and household tasks, the VMC houses schedule one "Community Day" each week. The program on such days includes Eucharist, business meeeting, sharing of faith experience and an input session on topics related to the Christian's role in our society. Community members share with their director in planning these days.

The VMC houses are directed by a priest or religious who meets with each member every other week. Members are also urged to consider choosing a spiritual director. One large factor in VMC applications is the recognition of need for discernment time. Those who are interested in the program generally share an altruism rooted in Christianity (hence Peace Corps and Vista do not satisfy them) and a concern (as Pippin expressed it) "to make my life something more than long."

Does the program "work?" The experience of five years says YES. Not always visibly, not always easily, but VMC is both an experience of personal growth and a witness of Christian ministry.

Brother Eccles is the director of Bethany House in Blackstone, Virginia.

REFLECTIONS ON THE UNIVERSITY AND JUSTICE EDUCATION

A SPIRITUALITY OF JUSTICE IN EDUCATION: ELEMENTS FOR REFLECTION

Marjorie Keenan, R.S.H.M.

Any attempt to address the question of a spirituality of justice within the Catholic college or university raises many questions, the answers to which can lead to differing understandings and to varying practical considerations. One's theological and practical definition of justice will determine, to a great extent, how one perceives its place in education. An institution's basic philosophy of education will, in turn, condition how one approaches the question of justice. Even spirituality can have varying definitions, revealing different approaches to life, to the world, to God. These brief remarks will, therefore, be limited to describing some of the elements of a spirituality of justice, remaining purposely generic. They are, however, based on two principles: the inviolable dignity of the human person and the all-encompassing love of a God who associates this person with him in his acts of creating and transforming love. The spirituality described then is rooted in God but centered on the present-day situation of the world — one of evident injustices.

1. **Education for Justice.**

Ten years ago this November, the Bishop's Synod on *Justice in the World* noted that the method of education in schools all too often simply allowed for the formation of the person in the image of the existing social order. The document then went on to say that "education demands a renewal of heart, a renewal based on the recognition of sin in its individual and social manifestations. . . . It will inculcate a truly and entirely human way of life in justice, love, and simplicity. It will likewise awaken a critical sense, which will lead us to reflect on the society in which we live and its values; it will make (the person) ready to renounce these values when they cease to promote justice for all." (50–51).

Education for justice, then, within a Church which considers justice essential to its preaching of the Gospel, is an on-going process of formation to operative love, to continual conversion, to a critical sense, to an analysis of the causes and roots of social evils. Since it calls for both intellectual understanding and a life of faith, education for justice in the full sense includes and is rooted in the development of a spirituality of justice.

2. **A Spirituality of Justice.**

The definitions of spirituality are many. As a simple working definition related to the topic under consideration, let us take Thomas Clarke's definition of spirituality as a "commonly used term designating: (1) a theoretical or reflective organization of material having to do with the human person and his or her life before God, and (2) a *praxis* or practical regime of life mutually interacting with the *theoria*."[1] From this working definition it is clear that concrete spiritualities will be grasped less as a doctrine than as a personal existence, less as something that can be taught and more as something that must be lived. So while we can talk of the importance of developing a spirituality of justice within the Catholic college or university, we must take into account both what intellectual content it is given and against what personal experience it is measured. In this sense a spirituality is the integrating force between one's faith and one's experience, leading to a world view out of which one can make consistent choices in the personal, interpersonal, and societal field. One might argue that a spirituality is already operative within the student and this would, in most cases, be self-evident. While this spirituality must certainly be sustained, deepened, and challenged during a student's years in a Catholic college or university, why a spirituality of justice?

In his recent encyclical, *Dives in Misericordia*, Pope John Paul II develops the notion of justice and resituates it in relation to love. It is here perhaps that we can see the legitimacy of expressing a spirituality in terms of justice. First of all, it is evident that the only commandment, the highest commandment, is love. The Pope speaks of "an effective love, a love which addresses itself to (the person) and embraces everything that makes up his (or her) humanity. This love makes itself particularly noticed in contact with suffering, injustice and poverty." (Paragraph 3) He goes on

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[1] Clarke, Thomas S. J. in "Ignatian Spirituality and Societal Consciousness," *Studies in the Spirituality of Jesuits*, September 1975, No. 4, p. 129.

to say that "justice is based on love, flows from it, and tends towards it." (Paragraph 7) This takes nothing away from the absolute necessity of working for a just world, for the elimination of those structures and situations which keep whole peoples in misery. "Fulfillment of the conditions of justice is especially indispensable in order that love may reveal its own nature." (Paragraph 14) So a spirituality of justice would be radically rooted in love and resolutely plunged in the world.

The Importance of Community for a Spirituality of Justice.

Ideally the entire college/university should be an educative community and, in the case of a Catholic college or university, a community of faith. Whether this be always possible or not, it remains essential for the development of a spirituality of justice that within the college/university there exist communities which include students, faculty, administration and staff where intellectual knowledge, experience and belief can meet. This presumes also that the internal life of the college/university is basically one of institutional and structural justice. As the Synod of 1971 recalls, "Anyone who ventures to speak to people about justice must first be just in their eyes." (Paragraph 39)

This community is, then, essentially reflective. It is however also a critical community, a discerning community, a community of conscience, as spoken of by Pope Paul VI in *Octogesima Adveniens*. "It is up to the Christian communities to analyse with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgement, and directives of action from the social teaching of the Church." (Paragraph 4) This description of the Christian community is particularly apt when dealing with the educative community in its relation to a spirituality of justice.

A spirituality of justice, as fostered within the college/university setting, will necessarily have an intellectual component. It calls for a certain systematization of knowledge within at least two fields, that of the student/faculty/staff's competency and that of Church teaching — scripture, tradition, dogma, social doctrine. It also requires a community reflection on experience and in this case an experience of injustice and systems of injustice. It is in the bringing together, within community, of these two components that a spirituality of justice takes root. Knowledge becomes operative, leading to commitment and to action.

4. **A Spirituality of Justice and Action for Justice.**

Action for justice is obviously the desired end of a spirituality of justice. Within an educative community, however, this action can be of two types. First of all, it can be experiential, and therefore a learning occasion, the subject for reflection. It can also be consequent upon one's existing world view and spirituality and therefore a conscious, more or less well-informed action in its own right. These two types of action can and should converge in the educative process.

One of the functions of education is to help the student acquire and learn to use the necessary means and tools for making choices which are consistent with his or her world view, in this case the Christian world view. This means that the educative process should be such that the person is led to make judicious choices out of a coherent value system and is able to adapt these choices to changing circumstances, growing experience, and increased knowledge. In this respect, there is a distinction to be made between action for justice and the support of one or another justice issue within the educational setting. That one must act and help others to act is obvious. That all must make the same concrete choices in defending or opposing a particular issue is much less clear. There are however certain limit situations where the Christian conscience obliges to action. Such is the case, for example, of situations where the minimal conditions for material existence do not exist. Since the totally deprived are not free to make truly human choices, action on their behalf is imperative. Even there, however, the choices of means to attain the end can legitimately differ and an educational process should lead to the acceptance of differing options.

Action for justice can lead to the full flowering of love or, as Pope John Paul II put it, to situations where "other negative forces . . . gain the upper hand over justice, such as spite, hatred, and even cruelty" (*DM* 12). It can also be transformed into sterile denunciations that do not contain within them the annunciation of the Good News. These serve only to paralyse the other, to arouse guilt or anger and subsequent lack of commitment.

Action for justice contains ambiguities flowing from the human condition and the lack of certitude concerning the consequences of certain actions within the economic, political and social field. Commitment to justice also implies the acceptance of certain tensions rising from the situations themselves but also from the legitimate plurality of options. It is here that a spirituality of justice, within a community context, allows the person to sustain and perhaps not seek to resolve too quickly the tensions, to attempt to throw light on the ambiguities of the moment.

A spirituality of justice leads to a "restless peace" in God, to a certain spiritual instinct in the face of situations of massive injustice, to a spontaneous reaction of love, to an on-going commitment to change. The development of such a spirituality is certainly within the mission of a Catholic college or university and at the heart of many of the efforts made in recent years to live in justice and to educate for justice.

THE CATHOLIC COLLEGE: MODEL FOR JUSTICE

William McInnes, S.J.

The problem is that we don't know how to quantify it. If we knew how to model it, we would use it.
Robert Gough, Vice President, Data Resources, Inc.
(In *Business Week*, March 2, 1981, p. 14)

Justice is a noun — describing a thing. It should be a verb — describing an action. In the decade of the 80's the challenge to Catholic colleges and universities that proclaim justice as their standard will be to demonstrate it in their actions as much as in their mission statements.

This is an age to *do* justice, not just look at it.

Justice, the beautiful virtue by which we give to others what is owed them, has fallen on hard times in a self-centered and power-hungry world. The hallowed halls of Academe have proven to be no sanctuary against the invasion. Well publicized reports of student cheating, vandalism, and defaulting on government funds are headlined. Extensive surveys of freshmen tell us they are increasingly interested in money and power. The growing inflationary squeeze on faculty has led to cheating on grants and research, created new conflicts of interests among members of the profession, and led to a shortchanging of the student in class. The growth of mass systems has tempted administrators to harsh financial solutions, pragmatic money-making schemes and adversarial relations based on power, not collegiality.

But underneath the assault on the integrity of the individuals — administrators, faculty, and students — who make up the academic community is there another injustice to be overcome at the corporate, or institutional level? Can a college or university itself, as a separate corporate entity, be guilty of injustice in its actions? Or conversely, must such an institution seek a distinctive justice that goes beyond individual acts? Isn't there a corporate, as well as an individual, morality that must be addressed?

The topic of corporate, as opposed to individual, ethical behavior has received less attention than it should. So here, charting a course between sterile legal positivism ("whatever is legal is just") and a sentimental individualism ("corporate morality is nothing more than the sum of the moral acts of individuals in the corporation"), I would propose that corporate justice has its own imperatives and its own specific areas of applicability.

Georgetown or Notre Dame or Regis College are more than the sums of their individual participants. They have an ethical (as well as legal) corporate identity. They have a continuity of their own. They have, therefore, a distinctive social responsibility for justice. In this paper I would like to consider some of the premises of that responsibility and some of the basic questions to be raised in order to determine its presence or absence in a particular institution.

Justice may flow from a simple rhetoric, but it embraces a complex set of relationships between both individuals and groups. In an academic environment those relationships assume a special caste.

College communities, for example, tend to be more collegially governed than business communities and less politically governed than governments (at least ideally). This makes decision-making more diffuse and often less efficient. It also distributes responsibility for justice more widely, for responsibility is directly correlated with the power of authority.

In practical cases therefore, — e.g., in setting department quotas for faculty, planning facilities for community use, providing equal time for controversial speakers — it may be harder to distribute responsibility. That does not make a college less accountable for its actions. Perhaps it makes it more.

Secondly, colleges as social institutions have become increasingly overpowered by forces beyond their control — e.g., inflation, racism, government intervention, the commercialization of sports, the narcissism of students. They are victims, as well as agents, of social change. In all of these areas, the academic institutes have played some part, but they are not controlling powers. The ultimate solution for unjust situations may not, therefore, be within the capabilities of the college. But everyone can do something.

A third consideration: responsibility for justice in an institution can be diffused. But it cannot be delegated. Everyone in the community bears some of the burden of acting justly. Individual courses, local student enthusiasms or administrators' social hobbies do not exhaust the institutional commitment to justice. The way it provides the opportunity for learning (its first responsibility in justice), the manner in which it exercises its power as a social organization and the role it plays as a citizen are all constitutive elements of the corporate responsibility of that institution. In their

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regard the institution should be able to give an account of its stewardship.

Finally, justice in a Christian community is more than merely human justice. Its fundamental relationship is not between human beings but between man and God. That is the foundation and norm. Christian justice looks not merely to human balance but beyond, to transcendence and perfection. It is more than an eye-level virtue. Rather, in the Christian order, it is inextricably linked to faith from which it flows and has its power. This is by no means to suggest that piety or goodwill can substitute for justice in corporate dealings, but that Christian justice has not paid its dues simply by giving to another what is owed. For the Christian justice is a maximal, not a minimal, virtue.

THE PREMISES OF JUSTICE

How does the Catholic college or university community search for justice in a complex world of external forces over which it has little control, an internal governance structure that diffuses responsibility and a special mandate that appears to call it to something impossible?

It isn't either easy or automatic. It postulates many acts of trial and error. But there are some key issues on which a collegiate community can reflect in order to measure its commitment to justice. They have to do with the finality of the institution, the competence of the management, the level of the ethical imperative and the capacity for conversion.

What Is The College Trying To Do?

Organizations, like individuals, can't move without a sense of purpose. Even seemingly senseless acts betray an underlying purpose. Unfortunately, in many academic institutions, operations lag behind rhetoric in searching for purpose, or goals. The finality proclaimed in the catalogue and mission statement is not matched by the actions in the classroom or business office. The real purposes of an academic institution may often be discovered in the seriousness with which curriculum is set, the standards by which faculty and administrators are hired, the recognition and exaltation of teaching and research, the care and concern for student learning and living, the integrity of the management of institutional affairs, the openness to — and demand for — truth in the community in all forms and in all curricular and extra-curricular activities.

These are the evidences of the operational purposes of an institution. They are all matters of justice as well as education. An institution without a purpose cannot be just. It cannot specify relations between participants if it does not know what they are supposed to be doing. It cannot find what is owed to each member of the community if it doesn't know what the community is all about.

The goals of an organization determine not only the proper means to be used to achieve them; they also pretty much set the ethical climate on campus. A strong academic mission, clearly articulated and widely shared, furnishes the framework for working out collaborative roles and specifying relations between participants. A school without a sense of mission is vulnerable to problems of morale, cheating within the system and a defensive individualism.

So the first question to be raised by those seeking for corporate justice in a college or university is to ask: what is this institution trying to do? Only then can a second question be posed: how conscientiously is it working towards those goals — in setting the requirements for its degree, interviewing prospective faculty and administrators for their views on the mission of the school, encouraging good teaching and research both by official acclaim and financial reward, setting standards for classroom behavior and residence living, conducting its business, managing its funds and monitoring its investments, insisting on representation and respect for all views on campus, not those merely popular or faddish? Each of these areas — and many more — should be integrally related to the purposes of the institution. To demand this is the first premise of corporate justice.

This sequence of questioning is more than orderly reflection. It is a sober technique to prevent relegating concern for justice to an office, a minor official, a course in values or an elective seminar. Perhaps the greatest threat to the search for corporate justice is found in that easy art of delegation.

Justice, being integral to the purpose of the organization itself, cannot be delegated. It must be diffused.

How Competent Are The Managers?

If purpose is the foundation of an organization, competence in running it is an essential condition of its survival. If justice is necessary in human affairs in order to recognize the rights of others, competence, also a virtue, is required to get the job done. An educational institution which cannot deliver a "quality education' (obviously that is not a completely univocal phrase) perpetrates a great injustice, regardless of its own self-satisfaction or external image. A school owes to its students a good education. It owes to its faculty the creation of conditions to make their work possible. Both are matters of justice and both require skills of competency.

In business circles — and more recently in academic circles — competence has become almost synonymous with management. Educational leaders of today's complex institutions, buffeted by external forces and internal constraints, have had to learn the art of management, often by the trial-and-error path of expe-

rience. In the 1970's management became a preoccupation — and in some cases a mystique — for administrators seeking to control a rapidly evolving institution. Management consultants became respected visitors to campus. Paternalism was washed away in a new professionalism. Useful techniques of coordination, communications, professionalism, budgeting, long-range planning, fund raising, personnel procedures and community relations were most helpful in getting the work of the college done. Competence in management became a requisite for leadership in education.

As a result of a management approach, justice became a reality in practice. Fairness, a word lightly tossed from platforms, took solid root in offices and meeting rooms. It became possible to give to others what was their due when more people knew the rules. In carrying out their responsibilities completely — in the classroom and office — faculty and administrators contributed to the cause of justice itself.

But management competency is not enough. In a post-managerial era, such as we are now entering, competency will have to stretch beyond management in the search for equity. New unsettled questions surrounding collective bargaining, contract negotiation, increased enrollments of foreign students, off-campus community responsibilities, business ventures aimed at broadening the financial base of the university, advocacy positions to be taken as institutional stockholders — all these and several more not now recognized will call for more than a management technocracy if justice is to continue to be acknowledged by the academic community.

A special area of corporate commitment that is becoming more demanding is the responsibility for shaping public policy. Since all schools benefit in some way from government support, all have an obligation to participate in the formulation of policy. This is a major work of justice, often overlooked. In many cases college and university administrators and faculty have left the task to others. But injustice can be done by failing to act as well as acting unfairly. Sins of omission in a swirling world may, in fact, be more culpable than sins of commission. Just as all have some responsibility for keeping the air clean, so all are responsible in some degree for helping to form public policy at the local, state and federal levels. This means competency not only is representing one's own interest before public bodies, but also a sensitivity to the welfare and needs of all. Public policy formation is much more than single issue, special interest lobbying. It is a work for the common good.

Competence means, also, the ability to represent responsibly the common good of all within the institution. This is not as simple as it sounds. As campuses become more balkanized by special interests and as general institutional purposes become more vague and contested, an early casualty is representation of the common, as opposed to individual, good. Competence in leadership will require more than a balancing act between many special interests. It will mean recognizing all points of view, but with a special tilt of compassion and concern for the powerless and the most vulnerable in sustained power plays and political donnybrooks. Christian justice may be blind to personalities, but it is not blind to the special rights of the poor.

Justice requires competent handling by administrators, faculty and students even as they line up on different sides of an issue.

Any representative of the corporate community (whether trustee, president, department chairman, non-tenured faculty member, part-time student or alumnus) who faces decisions of academic leadership, social conscience, active citizenship, astute entrepreneurship, or public policy in the future will have to be more than managerially competent. He will have to be actively just. He will have to know that justice is not negotiable.

Can The Institution Acknowledge A Transcendent Ethic?

Such a demanding agenda for action presupposes an ethic of justice that is more than human. It postulates a transcendent one.

Just as it won't be enough for a college leader to be merely managerially competent, so it won't be enough to be merely ethical. It's not that things are really getting worse on campus. Students have been cheating for years; faculty have been special pleaders rather than searchers for truth before; administrators have been crooks. Human nature probably hasn't changed much in this century, though its exploits are far more widely reported. But the environment has. The pressures of competition, the compulsion to win at all costs, the introduction of huge sums of money in a deal, and the complexity of a mass system of education have introduced new confusion to the search for ethical behavior. Because people have placed such priority on togetherness and intimacy they have tended to slight the claims that others have upon them. "We should . . . be concerned with getting our students to face otherness," writes Professor Douglas Archibald, "other things, other people, other perspectives." Recognizing "otherness" is the basis for acknowledging the demands of justice.

A Christian ethic of justice emphasizes that otherness. It is not content with merely human relationships; it looks to a transcendent relationship. To be just in the religious sense is to have more than merely human values as the foundation of our actions. It is to recognize God's claims and rights as well as our own. He is the *Other* for the Christian searching for justice. Thus faith is inextricably linked to justice for the practicing Christian. The ideal is "a faith that does justice."

This faith/justice combination applies to corporate beings as well as to individuals. A transcendent corporate ethic is the perspective of the Christian institution as well as of the Christian person. Thus any college purporting to call itself Catholic must look at itself and its actions not in the light of an ethic of "an eye for an eye and a tooth for a tooth" but in the light of the Christian Gospel.

The challenge of justice in a Catholic college or university is a theological, not a philosophical one.

Is The Institution Open To Conversion?

In order to sustain purpose, promote a post-managerial competence and nourish a transcendent ethic of justice, the Catholic college must have within itself some capacity for conversion — in the strict Gospel sense. It must be an open community, capable of acknowledging guilt and of responding to renewal. This suggests that in order to make Christian justice a reality on the campus, the institution must be a community of faith. That is in fact, the essential characteristic and distinctive sign of a Catholic university (*Nature of the Catholic University*, 1972). That is the ideal to which Pope John Paul II and the U.S. Bishops continually call the Catholic academic community (*Catholic Higher Education and the Pastoral Mission of the Church*, 1980).

Can An Institution Be Just?

How to become such a community, or even to recognize one when we see it, is not easy. The Association of Catholic Colleges and Universities has formed a task force to spell out some of the visible signs of a community of faith. That group is surveying its members in order to refine the concept. The task force has drawn up a preliminary list of 30 characteristics of such a community, several of them relating directly to justice. Teams are being organized to visit campuses who are struggling with issues of faith and justice and it is hoped that subsequent reflection from this exploratory approach will yield greater identification and recognition.

As independent institutions, the 240 Catholic colleges and universities have a special responsibility to give witness to Christian justice not only in what they preach, but even more so in what they practice. Calls for worldwide justice have a hollow ring if the bell on campus is cracked by local injustices. Academic institutions in the post-Vatican Church must be sacramental signs of faith and justice to all the world. Local integrity, therefore, is important not so much for its publicity value as for its contributions to corporate identity.

The ultimate norm for Christian justice is not man but God.

> *Give to the Most High as he has given to you,*
> *generously, according to your means.*
> *For the Lord is one who always repays,*
> *and he will give back to you sevenfold.*
> *But offer no bribes; these he does not accept!*
> *(Sir: 35:11)*

Only in heaven does justice become a triumphant noun. Here below it is still a plodding verb.

UNIVERSITY EDUCATION FOR THE YEAR 2000: TOWARD A HUMANE AND SUSTAINABLE FUTURE*

Peter J. Henriot, S.J.

This evening I speak to you from a point of advantage, since I appear here as something of a "futurist," looking ahead toward the Year 2000. All futurists can speak with a grand confidence. We can predict with gloom, in order that we can point with pride. Futurists who are doom-sayers, pessimists, Jeremiahs, can really have the best of both worlds. On the one hand, if the gloomy predictions which we offer you about how grave things are going to be, do in fact come true, then we can say, "See, I told you so!" But on the other hand, if these predictions don't come true, then we can say, "See, I helped divert the disaster by warning you about it!"

Tonight I will discuss with you some grave things, perhaps even some gloomy things. But I will speak with some hope. I am going to talk about a desirable future for our globe, and in particular about the role of the University in building what I call *a humane and a sustainable future.*

By a *humane future,* I mean one which emphasizes the dimensions of justice for everyone. This includes the economic dimensions of justice, addressing at home the structural evils of inflation and unemployment, and internationally the growing gap between the industrialized world and the Third World. It includes the political dimensions of justice, structuring society in such a way that people's participation counts and basic human rights are respected. It includes the cultural dimensions of justice, eliminating the structural evils of racism, sexism, and ageism, and building a community respectful of diversity.

By a *sustainable future,* I mean one which emphasizes the dimensions of survival for everyone. This includes the ecological dimensions, respect for the fragile environment that we live in, concern for the limited natural resources that are the common heritage of all of us, and adjustment to the challenge of an expanding population. It includes also the security dimensions, commitment to a global order, definition of security in terms of cooperating to meet basic needs and not in terms of the arms race, and curtailment of the nuclear nightmare.

But to work toward a future which is both humane and sustainable is to know frequent tensions between these goals. We experience these tensions in a variety of ways. The struggle for justice confronts the struggle for survival. How can we build an economy which respects ecology? How can we assure political freedom without arms to defend against aggression? How can we promote cultural diversity and expect practical cooperation? I am afraid that at times we hear more emphasis on survival than on justice — as if we could have one without the other. So we must ask ourselves: how we can work for — educate for — a world which combines both justice and survival, a world of a humane and sustainable future?

In addressing this question before a University audience, I must admit that I have certain presuppositions. Let me mention them at the outset.

First, for me the world that is human is deeply and significantly a religious world. It is religious in the sense of being filled with what the theologian Paul Tillich has called "ultimate questions." The meaning of love, the priorities of community, the relevance of values, the dignity of life — these are "ultimate questions." This evening I will not spend considerable time on explicit religious dimensions. But I make it clear from the start as one of my presuppositions that the religious does in fact color my every thought.

Second, I take it as a presupposition that the world in its present trend, going forward as it is moving now, is headed toward unprecedented disaster. That is a rather grim remark to make, but I believe it is a truth of which all of us have become more and more aware in recent years. I belong to a group called the United States Association for the Club of Rome. You may know the many studies done in recent years for the Club of Rome on the current ecological/economic challenges to our globe. The operating thesis of this group is that "business as usual" — simply going on as we presently are in the world of corporations, of education, of politics, of church, or whatever — is a recipe for disaster. We are headed badly toward the Year 2000.

(By way of parenthesis, there is an interesting French riddle which points to the urgency of reflecting on this trend toward disaster. The riddle is used to teach children the meaning of exponential growth — growth through a progression of 1, 2, 4, 8, 16, 32, 64, and so forth. Today, we live on a planet faced with exponential growth curves in the vital areas of population, exhaustion of resources, pollution of the environment, etc. The riddle suggests a lily pond, a lake in which the lily pads are growing at an exponential rate. One day there is one lily pad on the lake, the second

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day two, the third day four, the fourth day eight, and on the thirtieth day, the lily pond is totally covered. Now the riddle asks: on what day is the pond only half-covered? The answer, of course, is the 29th day. In terms of trends which are moving us toward disaster, our world is in many ways already in the 29th day.)

Third, my last presupposition is that education is a key factor in diverting global disaster. But I must be honest and say that I have my doubts about how seriously we are pursuing relevant education to divert disaster. As you know, how we view reality, both our cognitive and our affective response to reality, is strongly influenced by our education. But how much of education today, education as you are experiencing it, goes on in terms of preparing people to cope with the world as it is? Yet the world as it is, is passing and passing rapidly. If the education we are about — as students, faculty, administration — does not have relevance for the future, but prepares us instead to live and work and respond in the world as it is today, then the enterprise is futile and students are being defrauded of their tuition.

Education: Visions, Values, Vocation

How can we be about education which has relevance to a humane and sustainable future? Let me suggest some directions in terms of an education that addresses *vision*, *values*, and *vocation* for the future.

An education that addresses a vision for the future. Education is shaped by the vision or image which we have of the future. We know how important vision is. It guides us in our decisions, helps us in certain ways to fend off "future shock," and opens up to us possibilities for creative response. The vision we have of the future has personal meaning, but it also has an institutional meaning. Institutions have visions, and certainly educational institutions do. What is the vision of the future which guides this University?

For purposes of illustration, let me offer two visions of the future, two images or scenarios of where we are moving toward the Year 2000. One is a "super-industrial" image and the other is a "post-industrial" image.

In many ways, the super-industrial image is today's dominant vision of the future. It is a view held by those who wield political, economic, and military power, especially in the West. It is the "respectable" vision. According to this vision, the future will be pretty much more of the same, that is, more of the present. This particular vision is guided by certain dogmas. For example, progress is seen as inevitable, but is defined as more and more, an ever-growing material prosperity. A second dogma is that the West — because it has followed the first dogma so well — is superior to all other cultures. (Frequently the "West" is seen primarily in terms of "white" and "male.") A third dogma is the trust in science and technology, an uncritical reliance on human reason to meet all problems we face. And the last dogma is that global resources are ours to use without restraint, that we need not worry about environmental problems since we surely can solve them before they become too serious.

This super-industrial image or vision of the future posits that what we have experienced in the West, especially in the United States, can be extended to the whole world. This is what will improve the lot of humankind. If so far we have not achieved success, it is because we have not worked hard enough. One consequence of this kind of vision is the need for large institutions, guided by a technical, managerial elite. The problems we face are seen as being mainly ones of management, not ones of value. We can rely upon a technical "fix" to solve them. Guided by a "Mission Impossible" mindset, we feel that society can be structured as an efficient, super-effective factory — input, output, cost-benefit, quantitative measurement of what is good, and all the rest.

That is one vision of the future, and, as I have indicated, it guides a lot of the dominant economic, political and military thinking and decisions of today.

There is another image, a post-industrial image. In many ways, it is not as respectable and as acceptable a vision of the future as the super-industrial image. It is not held by those in positions of privilege and power. In some sense, this image is "counter-cultural."

According to the post-industrial image, the mode of industrialization as currently structured is no longer a viable approach to development, that is, development as if people mattered. This is a direct, head-on challenge to technology as we have known it. Proponents of this vision have certainly been influenced by E. F. Schumacher, author of that small and beautiful book, *Small is Beautiful*. In a more recent book, posthumously published, *Good Work*, Schumacher argues that the technology which has guided the process of industrialization in the West has been (1) big — a giantism marks modern industry; (2) complex — only a small group of experts can understand it; (3) capital-intensive — it uses up money and displaces people; and (4) violent — it damages the environment and hurts the people who are involved.

This critique really challenges technology and industrialization as we have known it. It is *not* a basic "anti-technology" stance, but one that does seriously question the direction we are taking. While recognizing tremendous achievements by modern technology (in communications, medicine, production, etc.), the post-industrial image deplores a process which removes control from the people affected and leaves decisions to a small group of experts who manage the intricacies of contemporary society.

We do not need pre-packaged ("efficient") solutions to problems, but more of an emphasis on people's

roles. Not management by elites but more self-reliance, more group-reliance, more participatory politics. Not affluence and greater and greater consumption, but more ecological concern, more simplicity, more conservation. Not the same patterns into the future (more of the same), but a search for alternative ways of doing things.

This is the post-industrial vision of the future. Attractive perhaps, but hardly dominant in society as we know it in this country.

Certainly these two visions, super-industrial and post-industrial, have implications for how we structure our economy. It is not simply a matter of capitalism or socialism. Both capitalism and socialism today can be super-industrial in style. But juxtaposing the two images does raise serious questions about our own economic system in the U.S., and about the need to explore serious alternatives to the operation of that system.

To be honest, my own strong feeling is that the super-industrial vision is not a happy vision for the future. It is fatally flawed in its failure to ask as the fundamental question for any human progress: what is happening to people? This is why I believe we need to explore more seriously the post-industrial vision. But such an exploration has important implications for education.

Each of you, therefore, needs to ask what vision guides the educational effort here at this University. What vision of the future is being adressed?

An education that addresses values for the future. The second dimension of an education which is relevant for a humane and sustainable future is that of values. We are educated in values which are either adequate or inadequate for the sort of future which faces us. As you know, values are extremely important in education. The explicit goals of this University, and of many other institutions of higher-learning, emphatically declare that this is a value-oriented institution. Values are the motivations which propel us forward. They are the ethics which guide us in decisions. They are the posts which measure our progress.

I believe that there are sets of values which are completely inadequate for moving us into the future, and that there are sets of values which are more adequate for this task. Without developing here a whole theory of value-education, let me simply pose some contrasts between what I consider to be adequate and inadequate values. As you listen, ask yourselves what values are being stressed here at this University.

First, privatistic or societal values. Are we able to see beyond the personalistic dimension of ethics to the structural dimension? This is not an easy task. In the personalistic milieu of our society, we tend to concentrate on personal ethics and find it difficult to talk about societal ethics. Let me give a concrete example. Many business corporations today are correctly focusing on codes of conduct to make sure that business practices are ethical. Yet these codes of conduct primarily address questions such as: is the manager honest in reporting? Are bribes given or taken? Is favoritism shown for any reason? Is there respect for individual members of the firm? All very important issues — but all private issues, personal moral issues. Where are the societal ethical questions such as: what impact is the company having on overall development of the area? What kind of jobs are being offered? What are the environmental consequences of the company's operation? What principles guide worker-managment negotiations? These societal issues all-too-frequently do not enter into the codes of conduct. We find it easier to concentrate on privatistic values than on societal values.

Second, partial or holistic values. Today, more than ever, we need to see the connections between things, the systemic picture of the whole. And yet we are all very much inclined to be immediate, *ad hoc*; to take a simple pragmatic approach; to be reluctant to step back and analyze the connections and linkages between issues, actors, events. For example, a very critical value question today is whether or not people are fed, whether or not their basic human right to eat is met. This is, as you all know as well as I do, a very complex issue. Yet we tend to respond to the food issue from a partial point of view — immediate responses to *ad hoc* needs. Foreign and domestic assistance programs which transfer food to the hungry are indeed important and necessary, but hardly adequate to address the deeper, structural questions. We tend to avoid those questions, reluctant to examine welfare policies, or trade policies, or monetary policies, etc. Reluctant to take a holistic point of view. The partial versus holistic approaches are not simply technical matters, but are profound matters of values.

Third, nationalistic or global values. Life on today's "Spaceship Earth" requires that we see a much wider context than simply the United States of America when we make ethical choices. Yet we tend to judge things in "we/they" categories. *We* of the United States and *they* of the developing countries, the poor of the Third World. Again, let me give a concrete example, relating to the ethical questions surrounding the population issue. The world's population now is doubling every 35 years. (We know that this rapid rate of increase is a sign of a blessing — we no longer let little babies die. As soon as hygiene, sanitation and education mean that infant mortality is decreased, babies who are born live — to have children of their own. This accounts for the population increase.) But how are we going to meet the challenge of this increase? Obviously, it cannot keep doubling every 35 years. In 1974, I participated in a United Nations conference called to address this issue. Again and again, I heard this issue

expressed in terms of *they, their* problem, why don't *they* do something, etc., referring to the poor, developing countries. *They* must curb their population rate. But there was little or no examination of *we, our* problem, etc. — referring to the rich industrialized nations. What about the tremendous impact *we* have on the environment and on scarce resources? What about the need to curb *our* consumption rate? Value issues today cannot be looked at only in nationalistic terms but must be seen in global terms.

Fourth, bourgeois and radical values. How sensitive are we to the profound character of today's challenges? A meaningful life today cannot take for granted the way things are, cannot retreat behind ignorance or apathy. At times we tend to be so frightened of change — its rate and its direction — that we would just as soon say, in rather bourgeois and comfortable fashion, "Let's just let up a little bit on the pressure for so much change." For example, the whole question of simple life style, alternative ways of consuming and enjoying material things, can be deeply disturbing. That route to a future of greater justice and sustainability is not too amenable to a bourgeois ethic. It is kind of "far out" and radical, a serious challenge to the way things are. It is not the "acceptable" mode of response in most circles of our society. Yet we have to ask ourselves whether it may not be the only mode of true survival, radical as it is.

Fifth and finally, pragmatic and utopian values. We in the United States respect very much the practical, the successful, the quantitatively measurable. We look intently at "the bottom line." We are a little wary of dreamers and visionaries. Yet today do we not need values which are more than a bit utopian? For example, cannot we dare to dream of greater equality in the world? Not very pragmatic perhaps, but very necessary to get our creative imaginations working (the source, I believe, of that political will which we all say we need so much today). Shouldn't we engage in an exercise which obliges us to ask how that greater equality might be possible? I would suggest a utopian approach that says every floor demands a ceiling. There should be a *floor* below which no human being would be allowed to fall — in terms of protein intake, housing, education, medical care, etc. But such a floor for basic human dignity might very well require a *ceiling* above which no one would be allowed to go in wasteful, unnecessary, meaningless consumption. Now that is very utopian. Not pragmatic. Not hardline. But is it not a values approach which everyday makes more and more sense if we all are to survive?

What I have attempted to do in suggesting five sets of contrasting values is to show by example what I consider adequate and inadequate values for the future. And the implications for education are obvious. The crucial question we need to ask, then, is: what values are being instilled, nurtured, expanded, in your educational efforts here at this University?

An education that addresses a vocation for the future. Every education engenders and strengthens a vocation. I deliberately choose a religious term, "vocation," to emphasize the call which comes to individuals and also to communities of people. A vocation gives an orientation in life, a stance, a direction. Let me examine two of those stances in relationship to the relevancy for the future, an uncommitted orientation and a committed orientation.

An uncommitted orientation is a willingness simply to fit into society the way it presently is. It is a reluctance to evaluate the state of society and to work for change. Things are just too big, too complex, too confusing. And besides that, I have an important exam at the end of the week. Or at least I'll get through four years here and then I'll ask some serious questions later. The guiding rule of this orientation is: don't get overly-involved; as a matter of fact, don't get involved at all! This stance exalts the "laid-back," "mellow" approach to life. Central to it is an absence of affective concern for suffering brothers and sisters. Test yourself. Do you allow yourself to be touched, not simply at the head level, but at the heart? What moves within you when you see a picture of a starving Cambodian child on the front page of the paper, or walk down a skidrow street and see on the sidewalk the marginals of our industrial society?

On the other hand, a committed orientation is a willingness to work for change, an openness to become involved in what is socially important. The fact that there are great problems does not paralyze the committed person. Rather, she or he moves forward freely (herein lies a paradox — a truly committed person is a truly free person) to affect the course of history, to be an agent of change. The future is not seen as an accident, but as the result of human choices, choices made by each of us, every day of our lives. The committed orientation is not primarily a consequence of idea or ideology, but of love. It moves us into communities of like-minded persons, communities of change. I believe it also moves us to take seriously politics, since in this country — especially in a presidential election year — politics are central to the direction of the future.

The orientation of commitment or uncommitment is, at root, response to vocation. Thus the implications of this discussion for the project of education are profound. Simply stated, we ask ourselves: what vocation — what commitment to the future — results from the education offered at this University?

Education: Content and Context

In summary, the three areas I have touched on here — the areas of vision, of values, and of vocation — each gives rise to a central question: What vision of the future is shaping education here? What values for the future are being instilled as a result of that education?

And what vocation for the future is being heard in the midst of that education? All these questions easily provide new questions to address the educational project of this University in relationship to the future. Let me briefly offer some very concrete suggestions, under two headings, of the types of questions we may ask. The two headings are: (1) the *content* of education and (2) the *context* of education.

What about the content? What are the various disciplines of the University curriculum addressing that bears relevance for the future? For example:

- — in economics and business, how central is the issue of production for profit and/or production for people's needs?
- — in engineering and science, what is seen to be the role of technology which promotes development oriented to meeting people's needs in a time of energy crisis and ecological danger?
- — in philosophy and theology, is there an integration of the social dimension of human existence?
- — in the social sciences, is there a cultivation of a critical faculty of analysis and evaluation?
- — in literature and the language arts, how prominent is the affective faculty, the ability to see, hear, and touch human joy and pain?
- — in the professional training for lawyers or doctors, what particular model of the profession is guiding the training, and is there any preparation for alternative models in the future?

But what about context? Education occurs not simply through content but also through context. It does not take place in a vacuum. What does the milieu, the environment, of the educational institution itself communicate? The University is a social institution which in its operating style can contribute much — or detract much — in an educational process relevant to a humane and sustainable future.

Again, let me for the sake of example ask a series of simple questions:

- — What is the sense of community in this University? Is there a relatedness, a sense of human relationship, which shows that life here is more than a factory? The relations among students themselves, between students and teachers, between faculty and administration? Relations in the dormitories, in the classrooms? Community cannot be presumed; it is not automatic; it must be built. And the building of it is central to education for the future.
- — What is the role of participation at this University? If we say that participation is an essential element in any society which promotes a humane and sustainable future, what does participation mean in this institution? At the various levels of planning and decision-making? Not only important are the structures of participation but also our own responsiveness to — responsibility in — these structures. Many times opportunities to participate in planning and decision-making are offered, but no one responds to the invitation.
- — What is honored by this University? This element of the institutional context is a highly significant educational element. What role models, for example, are offered to students? Whom do we hold up for respect and imitation? Who are campus speakers? Who delivers commencement addresses? Who receives honorary degrees or other special awards? Who is invited to sit on the Board of Trustees? These decisions speak volumes about education for the future.

These few examples on the content and context of education should illustrate the point I am making here. In examining the relevance of this University's thrust toward the future, we need to look at what is being communicated both through curriculum and through environment.

Conclusion

What I have attempted to do this evening is suggest that we are not moving happily into the 1980's and 1990's. Our chances of reaching the Year 2000 in any sort of humane and sustainable fashion are, to say the least, problematic. But you the audience do not need a speaker from Washington to tell you that. I am sure you feel it in your bones.

The challenge, then, to University education is: is it relevant to this future? What vision, values and vocation does it instill, through what content and context? Does the University education address the future so that students are prepared to work for a humane and sustainable world?

The importance of this challenge cannot be overstated. I meet women and men daily in my own work — persons in government, education, science, church, business — for whom the issues I have been speaking about here are largely unknown or unimportant. I wonder again and again why these persons, many in key decision-making spots, are not asking of any action they are engaged in that primary question: *What is happening to people* as a result of this action? Instead, they focus their attention on technical issues, guideline jargon, return on investment, efficiency quotas, productivity, and the like.

But I also meet women and men alive to the questions of the future and sensitive to the fragility of humanity's movement into that future. Herein lies my hope. For these persons are aware that a humane and sustainable future is worth working for and have committed themselves to make a difference in a world where a difference very much needs to be made.

At least a partial explanation for why some people move toward a humane and sustainable future and

others do not can be found in the formative influences which have been provided by their educational experience. Education does not, cannot, bear the total responsibility for our reaching the Year 2000 in a humane and sustainable fashion. But its role is central. For that reason, I conclude my remarks with a plea to examine, evaluate, and orient the educational project of this University with a view to asking what relevance to the future your own efforts have. Speaking realistically and without exaggeration, the future depends on you.

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SUMMER CONFERENCES ON EDUCATION FOR JUSTICE AND PEACE

Manhattan College — June 5–6, 1981

Friday, June 5:

3:00 p.m. Welcome
— Dr. Joseph Fahey, Peace Studies Institute, Manhattan College
— Bro. Stephen Sullivan, President, Manhattan College

3:15 ACCU and Education for Justice and Peace: A Perspective
— Alice Gallin, OSU, Executive Director, ACCU

4:15 The Pilot Programs: What have We Learned?
— David Johnson, Assistant Director, ACCU

5:00 Discussion

6:00 Dinner

7:00 Keynote Address
— Rev. Peter Henriot, S.J., Center of Concern

Saturday, June 6:

9:00 a.m. The Church and Social Justice: Whose Side Are We On?
— Melinda Roper, MM, President, Maryknoll Sisters

10:30 Morning Sessions on Curriculum Development
On establishing majors/minors in peace and justice studies
— Joseph Fahey, Manhattan College
— Ray Jackson, OSA, Villanova University
On integrating justice themes into established courses
— Jim Kelly, Fordham University
— Dan Regan, Villanova University
On faculty development
— Charles O'Donnell, Iona College
— Patrick Sean Moffett, CFC, Iona College
On the interdisciplinary approach
— James Collins, FSC, Manhattan College
— Kathryn Lindemann, OP, Mount Saint Mary College
On peace and justice studies in Religious Studies Departments
— John Keber, Manhattan College

1:30 p.m. Afternoon Sessions
On experiential learning
— Richard Keeley, Boston College
— Don McNeill, CSC, University of Notre Dame
On campus ministry involvement
— Kathleen Deignan, CND, Iona College
— Ray Jackson, OSA, Villanova University
On using local resources
— Anthony Cernera, Bread for the World Educational Fund
— William Osterle, Global Education Associates
On social justice spirituality
— Marjorie Keenan, RSHM, Prospective — U.S. Center

3:30 Summary Session: Strategies

5:00 Liturgy and Closing

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University of Notre Dame — June 26–28, 1981

Friday, June 26:

7:30 p.m. Keynote Address
— Peter Henriot, SJ, Center of Concern
Discussion Session
Social Hour

Saturday, June 27:

9:30 a.m. Justice As A Component of the Academic Program
— Ellen Cunningham, SP, St. Mary-of-the-Woods College
— Joseph Fahey, Manhattan College
— Daniel Regan, Villanova University

10:45 Discussion Session

12:00 Lunch

1:30 p.m. Experiential Learning in Justice Education
— Patrick Byrne, Boston College
— Don McNeill, CSC, University of Notre Dame

2:45 Discussion Session

5:00 Liturgy

6:00 Dinner and Report on ACCU's Pilot Programs
— David Johnson, Association of Catholic Colleges and Universities

7:30 Spirituality, Campus Ministry, and Education for Justice
— Maureen Fuechtmann, Loyola University of Chicago
— Mary Sullivan, RSM, Mundelein College

8:30 Discussion Session

Sunday, June 28:

9:30 a.m. Institutional Involvement: Internal Strategies and Education
— Raymond Fitz, SM, University of Dayton
— Patrick Sean Moffett, CFC, Iona College
— Charles Wilber, University of Notre Dame

10:45 Discussion Session

12:00 Summary Session

1:30 p.m. CAEL Workshop on Course Design and Assessment Techniques in Experiential Learning (optional, but included in registration fee)

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